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VOL. LVI

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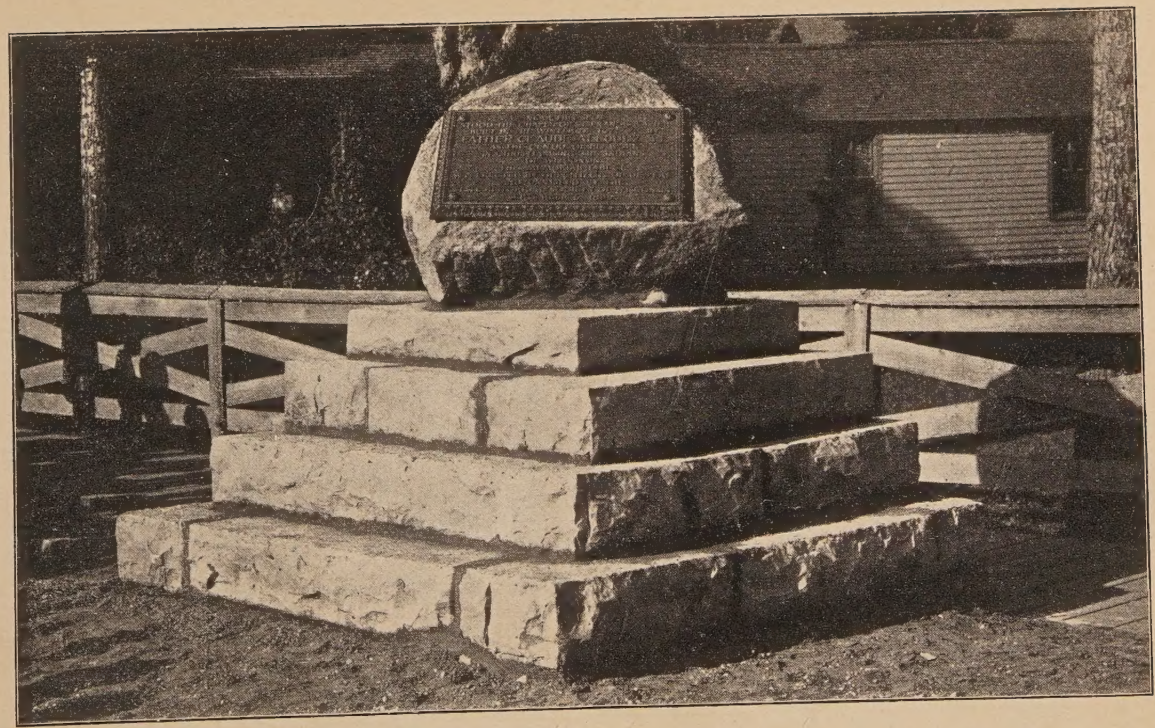

MONUMENT TO CLAUDE ALLOUEZ, S.J.

[Near the site of St. Francis Xavier Mission, at De Pere. Erected by the citizens of De Pere, and unveiled by the State Historical Society of Wisconsin, September 6, 1899.]

The Jesuit Relations and Allied Documents

Travels and Explorations of the Jesuit Missionaries in New France

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. LVI

Lower Canada, Iroquois, Ottawas, Hudson Bay: 1671-1672

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CONTENTS OF VOL. LVI

PREFACE TO VOLUME LVI 9

DOCUMENT:—

CXXVIII. Relation de ce qui s'est passé . . . . en la Nouvelle France, les années 1671. & 1672. [Second and final installment.] *Claude Dablon* [Quebec, October, 1672]; *Jacques Fremin*, St. Xavier des Prez, August 14, 1672; *Jacques Bruyas*, Onneiout, [1672]; *Pierre Raffeix*, Goiogouen, June, 1672; *Julien Garnier*, Tsonnontouan, July, 1672; *François de Crepieul*, Tadoussac, June 2, 1672; *Henry Nouvel*, Ste. Marie du Sault, [1672]; *Charles Albanel*, n.p., n.d.; *Marie de l'Incarnation*, n.p., n.d. 17

NOTES 301

ILLUSTRATION TO VOL. LVI

I. Monument to Claude Allouez, S.J., unveiled at De Pere, by the State Historical Society of Wisconsin, September 6, 1899 *Frontispiece*

PREFACE TO VOL. LVI

Following is a synopsis of the document contained in this volume:

CXXVIII. The *Relation* of 1671–72 was begun in Vol. LV.; the remainder of the document forms the present volume, closing the regular series of the *Relations*, begun in 1632 (Vol. V. of this edition). A letter from Frémin gives an account of the mission called St. Xavier des Prés, opposite Montreal, where the Iroquois converts "are now professing the most exalted virtues practiced in Christendom." They maintain total abstinence from intoxicating liquors, although there is "a dram-shop at their very doors;" and their tribesmen are not welcome among them unless they profess the Christian faith. Their attendance upon religious services is most assiduous.

Dablon next gives a survey of the various Iroquois missions, which employ seven Fathers. They have baptized only two hundred persons, "which means that the sick have been fewer this year; and that those who are well are, although adequately instructed, not yet strong enough in the resolve to forsake their dreams and renounce their superstitious practices." The Mohawks, who had been "most thoroughly humbled by the King's arms," are those most inclined to embrace the faith. Some converts from this tribe have removed to the Huron mission near Quebec. The Oneidas are becoming more tractable. Bruyas has held, for some time, conferences

with the elders of the village, at which he has expounded the truths of the Christian religion. These are resulting in several conversions, which greatly encourage the Father in his arduous toils. A noted medicine-man dies "in his infidelity," and his name has a baleful authority over the Indians after his death, as well as before. Good news comes from Onondaga, especially concerning the steadfastness of the lately converted chief, Garakontié. When in danger of death, he will not permit his family to call in the medicine-men to cure him; and his zeal for the faith never falters. Raffeix gives a detailed account of the mission at Cayuga, "the fairest country that I have seen in America." He mentions its natural resources, much more varied and extensive than those of the adjacent Iroquois territories. He finds the people more docile than their neighbors; but, as his predecessors, Ménard and Carheil, had been removed from this tribe soon after fairly beginning their labors, he cannot yet report much progress, and says, "I do not think that the hour of their conversion has yet arrived." He has obtained good results from teaching the people to sing hymns in their own language. He relates how two war-parties were defeated by a band of Andastes boys, and adds, "God preserves the Andastogués, who count but three hundred warriors, and favors their arms, in order to humble the Iroquois and maintain the peace and our Missions." A letter from Garnier is given, regarding affairs among the Senecas. These people were favorably disposed toward the faith, but one old man makes mischief among them,—declaring that the faith will cause them to die, and that the black gowns are spies and sorcerers. Gar-

nier asserts his positive knowledge that plots are rife for his death as a sorcerer and spy. Often he is abused; and, when brandy is brought to the village, he is compelled to flee for refuge to his chapel. He relates the pious deaths of several of his converts. Many others talk of migrating to Quebec.

A letter from Crépieul tells the story of his winter spent with the savages of the Saguenay. His sufferings are painful and continual, but the piety of his disciples consoles him for all. The greatest torment is the smoke from the cabin-fires, "which made us weep day and night, blinding us for a time. I felt very happy to offer those tears to our Lord for extinguishing the flames of some souls in Purgatory." The savages faithfully attend mass, and observe all the holy days of the Church, regardless of storm or cold; and the children come to the Father for instruction, every day. As soon as Crépieul reaches Tadoussac (May, 1672), after six months of wandering through the forests and mountains, he sets out for his other mission, among the tribes far below Tadoussac.

It is in the Ottawa missions that the Jesuits have reaped most of their harvest during the past year. Their gains are thus triumphantly announced: "More than three hundred baptisms conferred in one year; more than twenty-five nations illumined by the light of the Gospel; many sick persons restored to health in a very extraordinary manner; Churches erected and Crosses planted in the midst of idolatry; the Faith borne far to the North and South." A more detailed account of this work is begun by the journal of Nouvel, who has spent the winter among the Beaver Indians, on the north shore of Georgian

Bay. His mission begins well, but the devil is envious of his success, and stirs up trouble for him with the medicine-men. By God's grace, he is able to vanquish his opponents,— one of whom, at the Father's bidding, erects a large cross for the veneration of his tribesmen. During the winter, Nouvel makes various excursions to neighboring encampments, here and there baptizing a few, mainly children,— except at Manitoulin Island, where he receives into the Church fourteen adults and youth. He relates several instances of marvelous cures wrought in sickness, by water in which certain relics of the martyr Brebeuf have been dipped.

At Sault Ste. Marie, one hundred and forty-five baptisms are recorded. A church has recently been built there, which is the object of much admiration, from Frenchmen as well as savages. The rest of the report from this mission is occupied with accounts of miraculous cures wrought by prayer and holy water. These wonders "have gone far toward eradicating the two chief vices prevalent among these Tribes, jugglery and polygamy." "Those who recognize only the true God enjoy perfect health. We see, in fine, Christianity becoming established here, despite all hell."

The mission at St. Ignace, opposite Mackinac Island, was recently opened for the benefit of the Hurons, who have fled thither from Chequamegon Bay in dread of the hostile Sioux tribes. Marquette has accompanied them, and has charge of the mission. Such of these Hurons "as have continued in the faith now display great fervor."

A chapel has been built for the Green Bay mission, at the De Pere rapids. The advantages of this

location are recounted at length. The writer gives an interesting account of the methods employed by the savages of the place in catching fish, and praises the beauty and fertility of the surrounding country. Allouez and André are laboring with those tribes,—the former, with the inland tribes on the Fox and Wolf rivers; the latter, with those about De Pere and along the shores of Green Bay. The divinities venerated by these tribes, and their superstitions regarding them, are recounted. André makes a strong impression on the minds of his savages by songs,—composed in the Indian tongue, but sung to French airs,—which he accompanies with a flute. These songs, many of which are expressly directed against their superstitions, he teaches to the children, and with a band of "these little Savage musicians" goes about the villages, "to declare war on Jugglers, Dreamers, and those who had several wives." He also employs pictures to instruct the people; and spends the winter in going from one village to another, instructing and baptizing. He is subject, of course, to trials and annoyances, "but such Crosses are the delight of Missionaries." André adds notes of his observations upon the apparent tides in Green Bay.

Among the tribes of Central Wisconsin, Allouez has accomplished much,—instructing savages of five different tongues, of whom some had never before seen a Frenchman. The Mascoutens and Illinois "receive him as an Angel from Heaven, and crowd about him, both day and night." The Outagamies are especially interested in the cross; almost every one, young or old, frequently makes its sign, and a war-party from this tribe believe that they have won

a battle by this means. Allouez erects in their village a large cross, "thus taking possession of those infidel lands in the name of Jesus Christ."

One of the most important events of the year is the discovery of a land route to Hudson Bay,—made under Talon's orders, by one of his officers, Paul Denis de St. Simon, and the Jesuit Charles Albanel. A full account of this long and arduous journey is furnished in the journal kept by Albanel. With Indian guides obtained at Tadoussac, they ascend the Saguenay (August, 1671). On September 17, they meet, far up the Chamouchouan, a party of Indians from the far North, who tell them that trading-ships are anchored in Hudson Bay, and that hostilities have occurred between the strangers and the natives. The Frenchmen accordingly halt at this place, and promptly send messengers to Quebec for official credentials of their mission. At the end of October, the whole party go into winter quarters. This proves to be the most trying winter that Albanel has ever spent with the Indians; because his Tadoussac guides, desirous to abandon the expedition, harass and annoy him in every possible way, hoping thus to compel him to return to the St. Lawrence. After many conflicts with these savages, he secures other guides, from the Mistassini tribes; and the Frenchmen resume their journey, June 1, 1672. After crossing the watershed between the St. Lawrence valley and Hudson Bay, they encounter a tribe who must be propitiated in regard to affording the French a passage. A council is held, where Albanel announces the peace now existing among the Eastern tribes, recommends to these Indians the Christian faith, and advises them to trade with the French,

rather than with the English who have recently come to Hudson Bay. The delighted savages accept his presents, and ask for instruction; but, after baptizing some children, and assigning a future rendezvous with him at Lake St. John for the adults, Albanel resumes his march. Journeying by way of Lake Mistassini and the Rupert River,—through mountainous regions, by many lakes and streams, and over numerous portages,—the French reach Hudson Bay, June 28. Here they find an English vessel and two houses. No savages are dwelling here, whereupon Albanel's Indian guide desires to return immediately to his home. The Father is indignant, and his reproaches, reinforced by threats of God's displeasure, bring the recalcitrant to terms. Albanel adds, "I have always found the Savages very easily moved by representations of Hell's torments, and by the charms of Heaven's delights."

Proceeding twenty leagues up the coast of the bay, they find a considerable encampment of Indians. Albanel wins their confidence, and all desire him to instruct and baptize them. He confers that rite upon the chief and sixty-one other persons, and promises to visit them again. In his journal he notes much interesting information, such as he could hastily gather during his short visit, about Hudson Bay and its tributary rivers, the nations dwelling about it, the characteristics of its climate and soil, its natural products, etc. The Father admires the vast forests and beautiful plains, the salubrious and even pleasant climate, and the rich pasturage for cattle.

Returning homeward from the Bay, the Frenchmen "plant the King's standard" at Lake Nemiskau, and, later, on one of the rivers flowing south

into Lake St. John, "to serve as a safeguard to all those Tribes against all the Iroquois Nations." On the way, they meet various parties of savages, and Albanel confers baptism on many children. In all, he baptizes during this journey and his return, two hundred persons, both children and adults. The party arrive at Tadoussac, August 1, 1672. Albanel felicitates himself upon his success, and upon his responsible position in this enterprise. "The conduct of the expedition was my due, after my eighteen years of effort to that end." The Father, in closing, views with great hopefulness the prospect for missions among those far Northern tribes. They desire trade with the French, are well disposed toward the faith, and are not so immersed in either licentiousness or superstition as are the other Algonkin tribes.

The *Relation* ends with an account of "the holy death" of Madame de la Peltrie, and that of Mother Marie de l'Incarnation,—the former the foundress, the latter the first superior, of the Ursuline convent at Quebec,—events which were "a public affliction." Dablon recounts the circumstances connected with Madame de la Peltrie's vocation to Canada, and her relations with Jean de Bernières and Marie de l'Incarnation. The vision of Canada seen by the latter, and her voyage thither, are also related, in her own words. Dablon continues the story of Madame de la Peltrie's pious deeds and saintly life in Canada. She dies November 12, 1671; and, a little later (April 30, 1672), she is followed by Mother Marie. Dablon highly eulogizes the virtues, intellectual ability, and lovable character of this nun.

R. G. T.

MADISON, WIS., October, 1899.

CXXVIII (concluded)

RELATION OF 1671-72

PARIS: SEBASTIEN MABRE-CRAMOISY, 1673

Chap. i. of this document was published in Volume LV.; the remainder is herewith given.

[53] CHAPITRE II.

DE LA RESIDENCE DE SAINT XAVIER DES PREZ.

LE Pere Fremin qui a ſoin de cette Reſidence, & de la Colonie compoſée de Hurons & d'Iroquois qui y eſt attachée, m'en eſcrit en ces termes, du 14. d'Aouſt de la preſente année 1672.

Je reconnois manifeſtement que le ſaint Eſprit a une providence particuliere ſur la conduite de cette petite Egliſe, & que la ſainte Vierge qui y eſt honorée, & ſaint François Xavier, qui en eſt le Patron, y font reſſentir par des effets de graces tout extraordinaires, leur pouvoir aupres de la divine Majeſté, en faveur de ces pauvres ames, dont la pluſpart ayant eſté élevées autrefois dans l'infidelité, font maintenant profeſſion des plus hautes vertus, qui ſe pratiquent dans le Chriſtianiſme.

Je fus ſurpris l'an paſſé, à mon retour du païs des Iroquois, d'y voir tant de devotion & de ferveur, mais je le ſuis encore [54] plus preſentement de voir leur conſtance dans ces bons ſentimens.

Depuis que je ſuis icy, je n'ay eu aucune connoiſſance qu'il ſoit entré dans aucune de leurs cabanes, une ſeule goutte des boiſſons qui cauſent tant de deſordres chez les Sauvages. Ils en ont tous une averſion extréme, quoy que par tout aux environs les Sauvages s'enyvrent tous les jours, avec des excez qui font voir parmy eux, une vraye image de l'enfer, dans la fureur dont ils ſont tranſportez. Ils ont eu

[53] CHAPTER II.

OF THE RESIDENCE OF SAINT XAVIER DES PREZ.

FATHER Fremin, who has charge of this Residence and of the Colony thereto attached, composed of Hurons and Iroquois, writes me about them, under date of August 14th of the present year, 1672, as follows:

"I recognize clearly that the holy Ghost exercises a special providence over the guidance of this little Church; and that the blessed Virgin, who is honored in it, and saint Francis Xavier, who is its Patron, make their power with the divine Majesty felt there by quite extraordinary manifestations of grace, on behalf of these poor souls,—most of whom, after being reared in infidelity in the past, are now professing the most exalted virtues practiced in Christendom.

"I was surprised, last year, on my return from the country of the Iroquois, to see here so much devotion and fervor; but I am still [54] more so now, to see their constancy in these pious sentiments.

"Since I have been here, there has not come into their cabins, so far as I know, a single drop of the liquor which causes so many disturbances among the Savages. They all have an extreme aversion for it, although everywhere around them the Savages daily become intoxicated, indulging in excesses which render visible among them a veritable picture of hell, with such madness are they carried away. For more

icy l'eſpace de plus de trois ſemaines un cabaret tout proche de leurs cabanes, pas un n'a eu la penſée d'y mettre le pied; & ce qui me fait voir encore ſenſiblement l'effet de la grace, eſt que j'en compterois bien cinquante ou ſoixante dans cette petite Egliſe, qui eſtoient autrefois de grands yvrongnes, & qui ont preſentement tant d'horreur de ce vice, qu'ils ne peuvent ſupporter ceux qui y ſont ſujets, & qu'ils ne leur parlent dans les rencontres, que pour leur en donner de l'averſion. Ils ſe ſervent eux-meſmes des moyens les plus efficaces, qui ſoient dans le Chriſtianiſme, pour obtenir de Dieu [55] la victoire ſur leurs paſſions, & les aſſujettir à la raiſon, & à ſa ſainte Loy. Soit que je les aye icy ſous mes yeux, ſoit que la ſaiſon de la chaſſe les en éloigne dans les bois pour y chercher leur vie, ils ne manquent jamais à leurs prieres matin & ſoir, tous leurs exercices ſpirituels y vont à l'ordinaire, ce qui m'eſt une preuve évidente de leur foy, & de leur vertu. Ils en font une profeſſion ſi publique, en tout temps & en tout lieu, que tous les Sauvages qui viennent icy, ou pour y demeurer, ou pour y viſiter leurs amis, prennent reſolution de ſe faire Chreſtiens, ou font ſemblant de l'eſtre, ſçachant bien que ſans cela ils n'y ſeroient pas les bien-venus.

Quand un étranger arrive icy, la premiere choſe que font nos Sauvages, c'eſt de l'inſtruire, & de le ſolliciter à demander le Bapteſme, & j'eſtime que par leur zele, par leur pieté, & par leurs bons exemples, ils contribuent beaucoup plus que moy par mes inſtructions, à la converſion des infideles. Leur aſſiduité à l'Egliſe eſt extraordinaire: de n'y pas venir prier Dieu, ou de ne pas entendre [56] la Meſſe

than three weeks the people here have had a dram-shop at their very doors, but not a man has thought of setting foot inside it. Moreover,—a circumstance which makes me see even more clearly the working of grace,—I count in this little Church fully fifty or sixty who were formerly hard drinkers, but who now feel such a horror at that vice that they cannot tolerate those who are addicted to it; and do not speak to those persons when they meet, except for the purpose of inspiring them with an aversion for intemperance. They themselves use the most effective means to be found in the Christian religion for obtaining from God [55] the victory over their passions, and for subjecting them to reason and to his holy Law. Whether I have the people here under my eyes, or the hunting season calls them away to the woods to seek their living, they never miss their prayers, morning or evening, and all their spiritual exercises go on as usual,—which is a manifest proof to me of their faith and virtue. Such public profession thereof do they make at all times and in all places, that all Savages who come here, either to dwell or to visit their friends, resolve to become Christians, or pretend to be such, well knowing that otherwise they would not be welcome.

"Upon the arrival of a stranger, the first thing our Savages do is to instruct him, and urge him to ask for Baptism; and I am of opinion that they, by their zeal, piety, and good example, contribute much more toward the conversion of unbelievers than I do by my teachings. Their assiduity at Church is extraordinary: not to attend and offer one's prayers to God, or not to hear [56] Mass even on a workday, when one is in the Village, passes with them for a

meſme un jour ouvrier, eſtant dans la Bourgade, cela paſſe parmy eux pour une grande faute, & il arrive tres-rarement que quelqu'un y manque. Pluſieurs entendent deux Meſſes les Dimanches & les Feſtes, & ne manquent point ny aux Veſpres, ny aux Saluts, outre pluſieurs viſites qu'ils rendent au ſaint Sacrement pendant la journée. Au reſte, toutes ces devotions publiques n'empéchent pas que tous les ſoirs avant le coucher, on ne faſſe encore les prieres à genoux dans chaque cabane.

La devotion de la ſainte Famille, dont nous avons icy une petite aſſemblée, ſert beaucoup à les maintenir dans cette ferveur & dans l'horreur du peché. Une jeune femme étant tombée dans quelque faute, en fut tellement touchée de contrition, que dans la reſolution de s'en confeſſer au pluſtoſt, elle ſe retira dans les bois, où elle y fit une rude diſcipline pour l'expiation de ſon peché. Une autre ayant trouvé à deux lieuës d'icy, un Infidele, qui avoit un mauvais commerce avec une Chreſtienne, fit tant par ſes remonſtrances, qu'elle luy perſuada [57] de venir demeurer dans ſa cabane; du moins, me diſoit-elle, j'empeſcheray par ce moyen, quelques pechez de ce miſerable. Je laiſſe pluſieurs autres exemples ſemblables de leur zele & de leur pieté, mais je ne puis obmettre une illuſtre preuve, que me donna il n'y a pas long-temps, une de nos Chreſtiennes, de ſa foy & de ſa confiance en la ſainte Vierge; elle me vint trouver à l'occaſion de ſon enfant qui eſtoit malade à l'extremité, & me dit, mon Pere, mon pauvre enfant, eſt malade au mourir, je n'ay rien eſpargné pour ſa gueriſon, vous le ſçavez; j'y ay employé tous les remedes imaginables; mais inutilement, je ne m'en

serious offense; and it very rarely occurs that any one is remiss in that respect. Many hear two Masses on Sundays and Feast-days, and do not fail to attend both Vespers and Benedictions, besides paying several visits to the blessed Sacrament during the day. All these public devotions, finally, do not prevent their also kneeling, each in his cabin, every evening before retiring, and saying their prayers.

"The devotion of the holy Family, of which we have a little assembly here, is of great service in keeping them in such a state of fervor and in abhorrence of sin. A young woman who had committed some offense was so filled with contrition over it that, resolving to make immediate confession, she went away into the woods and took a severe discipline in expiation of her sin. Another, finding two leagues from here an Infidel who was maintaining improper relations with a Christian woman, so far prevailed by her remonstrances as to persuade the latter [57] to come and live in her cabin. 'At least,' said she to me, 'I shall by this means prevent some of that wretched man's sins.' I omit many other similar instances of their zeal and piety, but I cannot pass over a striking proof, given me not long ago by one of our Christian women, of her faith and her trust in the blessed Virgin. She came in quest of me on the occasion of her child's dangerous illness, and said to me: 'My Father, my poor child is sick unto death; I have, as you know, spared no efforts to effect its cure, employing for the purpose every conceivable remedy, but in vain. I am resolved to use such means no more. Some time ago, I was no less anxious to secure my mother's conversion, as she was then an infidel. I had recourse to the blessed

veux plus ſervir; je me ſuis trouvée autrefois en la meſme peine, pour la converſion de ma mere, qui eſtoit infidele; j'eus recours à la ſainte Vierge, je fis dire des Meſſes pour elle en ſon honneur, elle m'accorda ce que je luy demandois, & ma mere eſt maintenant bonne Chrétienne; j'eſpere de ſa bonté, la meſme grace en faveur de mon enfant; voila un collier de pourcelaine, que je luy preſente à cette intention; & vous, [58] mon Pere, vous aurez, s'il vous plaiſt, la bonté de dire neuf Meſſes, & la ſainte Vierge me rendra mon fils, ſi elle le veut. La neuvaine n'étoit pas achevée que l'enfant malade eſtoit parfaitement guery. Je ſouhaitterois que ceux qui me demandoient autrefois, s'il y avoit des Chreſtiens parmy les Sauvages, fuſſent icy; nous ſommes eux & moy pour avoir bien de la confuſion devant Dieu en l'autre vie, à la veuë de tant de pauvres barbares qui ſe ſeront ſervis, plus avantageuſement que nous, du ſecours de ſes graces.

Virgin, causing Masses to be said in her honor for my mother. She granted me my petition, and my mother is now a good Christian. I hope for the same favor from her goodness on behalf of my child. Here is a porcelain collar which I offer her to that end; and you, [58] my Father, you will have the goodness, if you please, to say nine Masses; and the blessed Virgin will give me back my son, if it be her will.' The novena was not yet finished when the sick child was perfectly cured. I wish that those who used to ask me whether there were any Christians among the Savages could be here. We are likely, both they and I, to be covered with confusion before God in the other life, at sight of so many poor barbarians who will be found to have made better use than we of the succor of his grace."

[59] Des Miſſions Iroquoiſes.

CHAPITRE III.

DE LA MISSION DES MARTYRS À ANNIÉ.

NOUS avons ſept Miſſionnaires dans les cinq Nations Iroquoiſes. Le Pere Bruyas, qui en eſt le Superieur General, a pris le ſoin de la Miſſion des Martyrs à Annié, avec le Pere Boniface, apres avoir travaillé quatre à cinq ans dans la Nation des Onneïout, les plus fiers, & les moins traittables de tous les Iroquois. Cette rude Miſſion de ſaint François Xavier, eſt tombée entre les mains du Pere Millet. Le Pere de Lamberville gouverne l'Egliſe de S. Jean Baptiſte à Onnontagué. Le Pere de Carrheil, qu'un reſtreciſſement de nerfs retenoit à Quebec, s'en eſt retourné dés le Printemps, en ſa Miſſion de S. Joſeph, apres avoir eſté guery [60] de ſon mal d'une façon miraculeuſe, par le recours qu'il eut à Noſtre-Dame de Foy, & à ſainte Anne, nous avons appris, qu'il eſt arivé en parfaite ſanté; & que le Pere Raffeix, qui avoit eu ſoin de cette Miſſion en ſon abſence, eſt allé ſecourir le Pere Garnier, pour partager avec luy le ſoin, des trois Miſſions de la Conception, de S. Michel, & de S. Jacques à Sonnontoüan, où l'on compte douze à treize mille ames. Le progrez de toutes ces Nations dans la connoiſſance des veritez de noſtre Foy a eſté encore tres-grand cette année quoy que je ne trouve que deux cent

[59] Of the Iroquois Missions.

CHAPTER III.

OF THE MISSION OF THE MARTYRS AT ANNIÉ.

WE have seven Missionaries among the five Iroquois Nations. Father Bruyas, who is their Superior-General, has, with Father Boniface, taken charge of the Mission of the Martyrs at Annié, after laboring four or five years in the Nation of the Onneiout, the haughtiest and least tractable of all the Iroquois. That arduous Mission, saint François Xavier, has fallen to the care of Father Millet. Father de Lamberville[1] is over the Church of St. Jean Baptiste at Onnontagué. Father de Carrheil, who was detained at Quebec by a contraction of the tendons, returned thence in the Spring to his Mission of St. Joseph; he had been cured [60] of his ailment in a miraculous manner, by having recourse to Our Lady of Foy and to saint Anne. We have learned that he arrived in perfect health; and that Father Raffeix, who had charge of that Mission in his absence, has gone to aid Father Garnier, and share with him the care of the three Missions — la Conception, St. Michel, and St. Jacques — in Sonnontouan, where from twelve to thirteen thousand souls are reckoned. The progress of all these Nations in learning the truths of our Faith has continued to be very marked this year, although I find in our Missionaries' notes only two hundred baptized,—

baptifez dans les memoires de nos Miffionnaires, cela veut dire que les malades ont efté plus rares cette année, & que les fains, quoy que fuffifamment inftruits, n'ont point encore des refolutions affez fortes pour quitter leurs fonges & renoncer à leurs couftumes fuperftitieufes; les prieres des gens de bien, le zele & la conftance des Ouvriers Evangeliques acheveront cet ouvrage du Saint Efprit. Les Sauvages d'Annié, les plus humiliez par les armes du Roy, font toujours en poffeffion d'eftre les mieux difpofez à embraffer [61] la Foy. L'affliction eft neceffaire à ces Peuples pour les rendre dociles, aux mouvemens de la grace. Pour preuve des progrez notables que nos Peres y font par leur conftance infatigable à les inftruire, c'eft que plus de foixante y ont reçeu le faint Baptefme.

Quinze des plus fervens, tant Chreftiens que Catechumenes, de cette Eglife, s'en font detachez, pour venir prendre l'efprit du Chriftianifme, & de la devotion parmy les Chreftiens Hurons de Noftre-Dame de Foy. Ils y ont efté receus avec tant de charité, que toutes les cabanes leur ont efté ouvertes, c'eft à dire tous les cœurs, & que chacun leur a fait part liberalement de ce qu'il avoit de meilleur. Plus de cinquante autres eftoient dans le méme deffein, leurs canots eftoient déja tout difpofez, mais la crainte raifonnable, qu'ils ont eu de m'écontenter leurs parens, & que les Nations du Loup leurs anciens ennemis, ne fuffent tentées de tirer avantage de leur abfence, les a obligez de differer leur depart à une occafion plus favorable.

which means that the sick have been fewer this year; and that those who are well are, although adequately instructed, not yet strong enough in the resolve to forsake their dreams and renounce their superstitious practices. That work of the Holy Ghost will be accomplished by the prayers of the good, and the zeal and constancy of the Gospel Laborers. The Savages of Annié, who were those most thoroughly humbled by the King's arms, continue to be those best inclined to embrace [61] the Faith. Affliction is needed by these People to render them responsive to the impulses of grace. In proof of the notable progress made among them by our Fathers, through their tireless constancy in teaching them, more than sixty have received holy Baptism.

Fifteen of the most fervent members of that Church, Christians and Catechumens together, have severed their connection with it, in order to come and partake of the spirit of Christianity and devotion among the Huron Christians of Nostre-Dame de Foy. They were received with such benevolence that all the cabins — that is, all hearts — were opened to them, and each one freely shared his best with them. More than fifty others were entertaining the same purpose, and their canoes were all in readiness; but their well-grounded fear lest they might displease their relatives, and lest the Loup Nations, their enemies, might be tempted to take advantage of their absence, forced them to postpone their departure until a more favorable juncture.

[62] CHAPITRE IV.

DE LA MISSION DE S. FRANÇOIS XAVIER À ONNEÏOUT.

LES Onneïout dont les cœurs ſemblent tenir de la nature de la pierre, ou du rocher, d'où ils tirent leur nom, deviennent plus dociles à meſure qu'ils ſont plus inſtruits de nos ſaints Myſteres. La divine Providence ne manque jamais de donner toſt ou tard ſa benediction, aux travaux d'un Miſſionnaire vrayment Apoſtolique: auſſi ne ſe rebute-t'il de rien; uny qu'il eſt eſtroitement à celuy, à qui ſeul il appartient de convertir les ames, il eſpere toujours; il employe mille induſtries, les unes apres les autres, pour venir à bout de ſon deſſein, & quand méme pas un de ces moyens ne reüſſiroit, il ne deſeſpere jamais; il en cherche toujours de nouveaux, il a recours à l'Oraiſon, & il attend ſans empreſſement les momens de la grace. C'eſt ainſi que le Ciel meſnage inſenſiblement la converſion des Peuples Iroquois, ſuſcitant de vrais imitateurs [63] de l'Apoſtre des Indes, qui conſacren[t] à ce glorieux employ, la vigueur de leur âge, leurs talents, leurs travaux, & leur vie.

Le Pere Bruyas, eſtant encore en cette Miſſion, m'en eſcrit en ces termes. Dieu m'a fait naiſtre l'occaſion que ie recherchois, il y a long-temps, pour parler à fonds de nos ſaints Myſteres aux Anciens de ce bourg; toute la jeuneſſe eſtant ou à la chaſſe, ou en guerre, je leur propoſay une penſée que j'avois

[62] CHAPTER IV.

OF THE MISSION OF ST. FRANÇOIS XAVIER AT ONNEIOUT.

THE Onneiout — whose hearts seem to partake of the nature of stone or rock, whence they take their name — become more docile as they are better instructed in our holy Mysteries. The divine Providence never fails, sooner or later, to bestow its blessing on the labors of a truly Apostolic Missionary; nor does he shrink from any hardship. Closely united as he is with him to whom alone belongs the conversion of souls, he is ever hopeful. He employs a thousand devices, one after another, to gain his end; and, even if not one of these means should succeed, he never despairs. He is ever seeking new ones; he has recourse to Prayer, and he awaits without impatience the moments of grace. Thus, by insensible degrees, Heaven is effecting the conversion of the Iroquois Tribes, raising up true imitators [63] of the Apostle of the Indies, who consecrate to this glorious calling the vigor of their years, their talents, labors, and lives.

Father Bruyas, who is still at the above-named Mission, writes to me concerning it as follows: "God has afforded me the opportunity which I had long sought for a thorough talk on our holy Mysteries to the Elders of this village. I proposed to them, when all the young people were away hunting or at war, a project of mine for holding daily meetings, where I might explain to them our Christian truths, and, at

de nous aſſembler tous les jours, pour leur expliquer nos veritez chreſtiennes, & leur faire voir en meſme-temps, la vanité de leurs fables. Ils agréerent fort cette propoſition; ces entretiens ſe firent par maniere de conferences, ou ie fus eſcouté avec grande attention, nous y euſmes toujours aſſez bonne compagnie, pluſieurs s'y trouvoient par curioſité, d'autres y venoient pour ſe deſennuyer, ou enfin pour s'inſtruire; & pour ſe diſpoſer a embraſſer la foy; Un ſçavant du bourg, en matiere de leurs reſveries, voulut avoir l'honneur d'ouvrir la premiere conference, m'ayant prié de l'eſcouter, avant que ie [64] parlaſſe, ſur les connoiſſances, qu'il avoit tirées de ſes anceſtres, touchant la creation du monde; je luy accorday volontiers ce qu'il me demandoit pour ne les pas rebuter d'abord, & pour prendre de la occaſion de leur faire eſtimer davantage la ſolidité des veritez que nous leur enſeignons. A la fin de ces entretiens, qui leur agréerent beaucoup, je faiſois toujours une priere au nom de toute la Compagnie, pour demander à Dieu la grace de le connoiſtre, de croire en luy, de le ſervir & de garder ſes ſaints Commandemens, avec reſolution d'aſſiſter tous les iours aux prieres, de renoncer aux ſuperſtitions diaboliques de la Nation, & d'embraſſer le Chriſtianiſme: cette priere eut de tres-bons effets. L'avantage que j'ay tiré de ces inſtructions publiques & familieres, m'a eſté ſenſible dans la facilité, que j'ay trouvée plus grande qu'auparavant, à diſpoſer quelques adultes moribons, au ſaint Bapteſme. Entr'autres quelques vieillards m'ont donné beaucoup de conſolation, & m'ont laiſſé apres leur mort de grandes eſperances de leur ſalut. L'un eſtoit agé de cent ans, & l'autre de ſix vingts,

the same time, show them the vanity of their own fables. They highly approved of this proposition. These talks were held in the manner of conferences, in which I was listened to with deep attention. Our attendance never failed to be fairly large,—many coming through curiosity, others to pass the time, or, finally, to receive instruction and fit themselves for embracing the faith. A man of the village, wise in matters relating to their dreams, desired the honor of opening the first conference,—begging that I would, before speaking myself, hear him [64] relate what he had learned through his ancestors regarding the creation of the world. I willingly granted his request, in order not to displease the people at the outset, and that I might seize the opportunity thereby presented for giving them a higher estimation of the substantialness of the truths which we teach them. At the close of these talks, I always offered a prayer on behalf of the entire Company, asking God for grace to know him, to believe in him, to serve him, and to keep his holy Commandments; expressing also the resolution to attend prayers daily, to renounce the diabolical superstitions of the Nation, and to embrace Christianity. This prayer produced excellent results. The benefit which I derived from these public and informal lessons has been very manifest to me in my own facility—which I found to be greater than before—in preparing for holy Baptism some adults who were at death's door. Some old men among the number afforded me great consolation, leaving me after their deaths very hopeful of their salvation. One of them being a hundred years old, and the other six-score, they [65] were only waiting for this grace to exchange a feeble and

ils [65] n'attendoient que cette grace pour changer une vie languiſſante & miſerable, en une vie bien heureuſe & eternelle; i'en compte trente baptiſez depuis mes dernieres, du mois de May de l'an 1671. dont le plus grand nombre eſt d'enfans, qui ont augmenté celuy des predeſtinez dans le Ciel.

J'ay eu l'affliction de voir mourir un fameux Jongleur dans ſon infidelité. Mais ſa preſomption, & ſon orgueil l'ont rendu indigne de la grace du ſaint Bapteſme. Ce que j'admire tous les iours en ces ſortes de gens, c'eſt qu'eſtans convaincus par leur propre experience, que toutes leurs jongleries ne ſont que des impoſtures, ils ne laiſſent pas neanmoins de ſe laiſſer tromper eux meſmes juſqu'au dernier ſoupir, & l'on n'a point encore ouy dire qu'aucun d'eux aye découvert les fourberies, de ſon compagnon, non pas méme dans l'yvrongnerie, où ils decouvrent d'ordinaire leurs plus ſecrettes penſées.

Ce fameux Jongleur, dont ie viens de parler, eſtoit dans une veneration extraordinaire chez tous les Iroquois, & comme ſon credit & ſon exemple avoient empeché [66] le progrez de la Foy pendant ſa vie; Il ſemble que ſon ombre ſoit encore funeſte au Chriſtianiſme, & qu'elle ſoit ſortie du fond de l'abyſme pour continuer à perſecuter cette Egliſe naiſſante. En effet il n'a pas trouvé moins de ſubmiſſion dans l'eſprit de ces Peuples qu'il en avoit toujours rencontré de ſon vivant. Un ancien a tenu depuis peu le Conſeil, où il a declaré que ce Jongleur, luy a apparu en ſonge, & que le regardant d'un œil terrible, il luy a commandé de rapporter aux anciens, qu'ils eſtoient perdus ſans reſource, & qu'infailliblement les Gandaſtógués viendroient le Printemps prochain, aſſieger

wretched existence for a blessed and eternal life. Since my last letter, in the month of May, 1671, I count thirty people baptized, most of whom were children who have gone to swell the number of the predestined in Heaven.

"I had the affliction to see a noted Juggler die in his infidelity; but his presumption and pride rendered him unworthy of the grace of holy Baptism. What I wonder at every day in that class of men is, that, although convinced by their own experience that all their jugglery is only a fraud, nevertheless they still allow themselves to be deceived until their dying day; and not one of them has yet been heard of as exposing the trickery of a comrade,—not even when intoxicated, a state in which they commonly betray their most secret thoughts.

"The noted Juggler of whom I just spoke was held in unusual veneration among all the Iroquois; and, even as his reputation and example retarded [66] the progress of the Faith during his lifetime, so his shade still seems to be baleful to Christianity, and to have issued from the abysmal depths that he may continue to persecute this infant Church. In fact, he has found not less submission in the disposition of these Peoples than he was wont to meet with in his lifetime. An elder recently convoked the Council, and announced to it that this Juggler had appeared to him in a dream, and, regarding him with a terrible expression, had bidden him bear word to the elders that they were irremediably lost; and that the Gandastógués would come the next Spring, without fail, to besiege the village and burn and slay all who resisted them. If, however, they wished to avoid these disasters, they must remove his body

le bourg, & mettre à feu & à ſang tout ce qui leur feroit reſiſtance: que neanmoins, ſi on vouloit eviter ces malheurs, il falloit enlever ſon corps du lieu, où il eſtoit enterré, & le porter ſur le chemin qui mene à Gandaſtógué; & qu'alors il n'y auroit plus rien à craindre: Parce qu'ayant dompté cet ennemy commun de la Nation pendant ſa vie, il le pourſuivoit encore apres ſa mort, & que ſon corps eſtant tranſporté au lieu qu'il avoit marqué, ne manqueroit pas de jetter l'effroy [67] dans le cœur de tous ceux qui oſeroient approcher du bourg. Tout le monde remercia ce vieillard du bon avis qu'il leur donnoit, & quoy que la terre fût couverte de neige, on ne laiſſa pas d'executer ponctuellement l'ordre reçeu, & de tranſporter ce cadavre ſur le chemin de Gandaſtógué, où ils luy ont dreſſé le plus beau mauzolée, qui ſe voye parmy ces barbares. Apres tout, comme ce fourbe s'eſt trouvé menteur pendant ſa vie, il n'a pas eſté plus veritable apres ſa mort, deux femmes ont eu depuis peu la teſte caſſée par les mémes Gandaſtógués, à cinquante pas de la paliſſade du bourg.

from the spot where it was buried, and carry it out along the road leading to Gandastógué. He said that then there would be no further cause for alarm, since, as he had overcome this common enemy of the Nation during his lifetime, he was still pursuing him after his death; and his body, on being transferred to the place that he had designated, would not fail to inspire terror [67] in the hearts of all who should venture to approach the village. All thanked this old man for the good counsel that he had given them; and, although the ground was covered with snow, they failed not to execute to the letter the order they had received,—bearing the dead body out along the road to Gandastógué, and there erecting to it the finest mausoleum to be seen among these barbarians. After all, as this knave was found to be a liar while alive, he proved no less untrustworthy after his death,—two women having recently been brained by those very Gandastógués, within fifty paces of the palisade surrounding the village."

CHAPITRE V.

DE LA MISSION DE S. JEAN BAPTISTE À ONNONTAGUÉ.

ON nous mande deux choſes de grande conſolation de la Miſſion de S. Jean Baptiſte, qui nous font aſſez connoître que la Foy a fait de grands progrez en ce pays. L'une eſt que trente-neuf perſonnes y ont receu la grace du ſaint Bapteſme, [68] vingt deſquels ſont entrez peu de temps apres en poſſeſſion de la gloire; on n'en peut pas douter à l'égard de ſeize petits enfans, & les quatre autres adultes ont donné à leur mort de grandes marques de predeſtination, principalement un ieune homme de vingt-cinq à vingt-ſix ans. Les charitez & les aſſiſtances particulieres, qu'il avoit reçeuës de Meſſieurs les Preſtres de Mon-real, apres avoir eſté mal traitté de quelques François, n'ont pas peu ſervi à le gagner à Dieu. Toute ſa famille quoy qu'encore infidelle en a temoigné ſouvent ſes reconnoiſſances, & s'eſt empreſſée méme pour ſon ſalut. Sa mere eſtoit toute la premiere, à le faire prier Dieu & à inviter le Pere Millet à l'inſtruire; & peu de temps avant ſa mort, elle luy alla promptement donner avis du danger ou eſtoit ſon fils, afin qu'il l'aydât à bien mourir, & le moribond correſpondit fidelement à toutes ces graces.

J'eſpere, dit le Pere Millet dans ſa lettre, qu'il ne ſera pas le ſeul Chreſtien, ny le ſeul predeſtiné de ſa

CHAPTER V.

OF THE MISSION OF ST. JEAN BAPTISTE AT ONNONTAGUÉ.

FROM the Mission of St. Jean Baptiste we receive information of two very encouraging circumstances, which plainly show us that the Faith has made great progress in that country. One is, that thirty-nine persons have there received the grace of holy Baptism,—[68] twenty of them entering, soon after, into the possession of glory. No doubt in the matter can be entertained concerning sixteen little children; while the remaining four, who were adults, gave in dying decided signs of predestination — especially a young man of twenty-five or twenty-six years. The personal kindness and help that he received from the Priests of Mon-real, after being ill-treated by some Frenchmen, aided not a little in winning him to God. All his family, unbelievers though they still were, often testified their gratitude, and even showed themselves zealous for his salvation. His mother was the very first to make him pray to God, and to invite Father Millet to instruct him,—while, a short time before his death, she hastened to the Father to warn him of her son's danger, that he might help him to die well; and the dying man responded faithfully to all these bestowals of grace.

"I hope," says Father Millet in his letter, "that he will not be the only Christian or the only

famille, la joye qu'ils eurent apres ſa mort de l'eſperance [69] de ſon bon-heur eternel, n'eſt pas une petite marque de leur Foy; auſſi ne me ſemblent ils pas bien eloignez du royaume de Dieu, & le grand deſir qu'ils temoignent de le revoir un iour dans le Ciel, me donne eſperance de les voir bien-toſt enfans de l'Egliſe.

L'autre point, qui doit donner bien de la joye aux ames qui deſirent voir Dieu glorifié dans la converſion de ces Peuples, eſt la conſtance de leur Chef Daniel Garakontié dans l'eſtime de la foy, & dans ſa fidelité à faire par tout une haute profeſſiõ du Chriſtianiſme. Il la fit ſolemnellement il y a deux ans lors qu'apres avoir eſté baptiſé à Quebec, il declara à ſon retour dans une aſſemblée publique, qu'il ne pretendoit plus faire aucune fonction de ſa Charge qu'à l'égard des choſes, qui ſeroiẽt conformes aux commandements de Dieu. Il fit encore cette declaration d'une maniere plus genereuſe, en la Nouvelle Hollande, en preſence des Europeans qui commandent en ce païs, & des notables de toutes les cinq Nations Iroquoiſes, qui avoient eſté appellez pour conclure la paix avec les Nations du Loup. Le Pere [70] nous mande dans ſa derniere, qu'il a fait paroiſtre un courage vrayment chreſtien cet Hyver dans une maladie, qui le mit à l'extremité, ſes parents, & tout le bourg, ſe voyant en danger de le perdre, le ſolliciterent, avec beaucoup d'importunité de permettre qu'on emploiaſt pour ſa gueriſon, les jongleries ordinaires qui paſſent pour remedes dans le païs: il y reſiſta toujours fortement: neanmoins s'eſtant fait une ceremonie ſuperſtitieuſe dans ſa cabane, ſelon la pratique des jongleurs, quand ils entreprennent la

predestined member of his family. The joy that they felt after his death, in the hope [69] of his eternal happiness, is no small sign of their Faith, and so they seem to me not very far from God's kingdom; while the great desire they evince to see the son again some day in Heaven makes me hopeful of soon seeing them children of the Church."

The other circumstance that must give much joy to all who desire to see God glorified in the conversion of these Peoples, is the constancy of their Chief, Daniel Garakontié, in his high opinion of the faith, and in his fidelity in everywhere making open profession of Christianity. He did this with all solemnity two years ago when, after being baptized at Quebec, he declared upon his return, in a public meeting, that he intended thenceforward to discharge no function of his Office except so far as it should be in conformity with God's commandments. This declaration he repeated in a more courageous manner in New Holland, before the Europeans who hold command in that country, and the chief men of all the five Iroquois Nations, who had been summoned for the purpose of concluding a peace with the Loup Nations. The Father [70] informs us in his last letter that Garakontié showed a truly Christian courage, the past Winter, in an illness that brought him to death's door. His relatives and all the village, seeing themselves in danger of losing him, urged him with great importunity to permit, for the sake of being cured, the employment of the usual juggler's arts, which pass for remedies in that country. To this he made constant and strenuous resistance. Nevertheless, a superstitious ceremony was executed in his cabin, after the custom of the jugglers when

cure de quelque maladie, le Pere qui en eut avis, entra en quelque ſoupçon que le malade y avoit conſenti; il le va viſiter ſur le ſoir, il trouve avec luy tous les anciens, qui le croyant proche de la mort, eſtoient venus comme en corps par honneur, pour luy dire le dernier Adieu. Le malade prit le premier, la parole & luy dit mon Pere, je me ſuis trouvé aüjourd'huy bien en peine à l'occaſion de la ceremonie, qui s'eſt faite à mon inſceu & hors de ma veuë, à l'autre bout de ma cabane. Helas! ay-je dit en moy-méme, que penſera, & que dira de moy Teharonhiagannra, c'eſt le nom du [71] Pere Millet; il me croira un hypocrite & un diſſimulé: non, mon Pere, je n'ay point changé de ſentimens, depuis mon bapteſme, je ne ſuis plus homme à conſentir à ces ſotiſes, j'ay ſeulement permis qu'on me ſcarifiat, & qu'on me tirat un peu de ſang de la teſte, mais ie ne croy pas en cela avoir offenſé Dieu: J'ay trop de cœur, mon Pere, & j'ay promis à Dieu trop ſolemnellement, de garder ſa ſainte loy, toute ma vie, pour reprendre lachement les anciennes coutumes auſquelles j'ay renoncé & auſquelles je renonce encore preſentement de tout mon cœur; non, mon Pere, ie ne m'en dediray iamais, quand il iroit de ma vie. Le Pere le confirma dans ces bons ſentimens, dont la compagnie demeura fort edifiée.

Depuis, noſtre Neophyte, ayant recouvré ſa ſanté, eſt deſcendu à Mon-real en qualité d'Ambaſſadeur, de la part de toutes les Nations Iroquoiſes, pour tenir conſeil avec les peuples Algonquins dits Outaoüaks, qui y avoient leur rendez-vous, auſſi bien pour les affaires qu'ils avoient entr'eux, que pour le debit de leurs pelletries. Ce fut donc en cette aſſemblée, [72]

they undertake to cure some ailment. The Father, hearing of it, felt some suspicion that it had received the sick man's consent. He went to visit him toward evening, and found with him all the elders,—who, believing his death to be near at hand, had come in a body to do him honor, and bid him a last Farewell. The sick man spoke first and said to him: "My Father, I was much distressed to-day on account of the ceremony which was performed, without my knowledge and out of my sight, at the other end of my cabin. 'Alas!' said I to myself, 'what will Teharonhiagannra'"—[71] Father Millet's name—"'think and say of me? He will believe me to be a hypocrite and dissembler.' No, my Father, I have not changed my mind since my baptism, nor am I any longer the man to consent to such follies. I merely suffered myself to be scarified, and a little blood to be drawn from my head; but I do not think that I thereby offended God. I have too much spirit, Father, and have too solemnly promised God to keep his holy law all my life, to resume like a coward the old practices that I have renounced, and now once more renounce, with all my heart. No, my Father, I will never break my promise, even though my life should be at stake." The Father strengthened him in these good resolutions, which afforded the company great edification.

Subsequently our Neophyte, having recovered his health, went down to Mon-real as Ambassador from all the Iroquois Nations, to hold council with the Algonquin tribes known as the Outaouaks,—who held their rendezvous there for the arrangement of their affairs with one another, as well as for the sale of their furs. Now in this assembly [72] of a

de cent cinquante canots, c'eſt à dire de plus de cinq cent Sauvages de diverſes Nations, qu'en preſence de Monſieur de Courcelles Gouverneur du pays, pour lequel tous ces Peuples ont une veneration tres-particuliere, GaraKontié fit paroiſtre ſon eſprit & ſon bon ſens, mais particulierement ſa Foy, & ſon zele. Car apres avoir terminé leurs affaires, & confirmé par de nouvelles proteſtations d'amitié, & par des preſens reciproques le traitté de paix, il leva la voix pour leur dire qu'il avoit eſté autrefois comme eux, dans l'ignorance du vray Dieu, idolâtre de ſes ſonges, & de toutes leurs coutumes ſuper[ſ]titieuſes; mais que maintenant il eſtoit Chreſtien, & qu'il vivoit heureux, dans l'obſervance des commandemens de Dieu, & dans l'eſperance d'une vie eternelle, & il finit ſa harangue en les exhortant eloquemment ſelon ſa coutume, à l'imiter & à le ſuivre.

Un ſemblable diſcours party de la bouche d'un Sauvage qui declare ainſi naïvement les ſentimens de ſon cœur, a ſouvent plus d'effet ſur ces eſprits que de la part d'un Miſſionnaire le plus zelé; en voicy [73] deux exemples tout recens, le méme Daniel GaraKontié, dit le Pere de Lamberville en ſa lettre du 23. Septembre, ayant rencontré à ſon retour dans le païs une de ſes parentes malade à la mort, me vint trouver pour me demander pour elle quelque remede. Mon frere, luy dis-je, le ſeul remede qui luy puiſſe eſtre utile en l'eſtat où elle eſt, c'eſt le Bapteſme, pour la preſerver de l'enfer; mais elle n'a aucune diſpoſition pour ce Sacrement; elle s'opiniaſtre à vouloir mourir comme ſes Anceſtres, qu'elle veut aller trouver au païs pretendu des ames: ſi tu as une veritable affection pour elle, fais tous tes efforts pour

hundred and fifty canoes,—that is, of more than five hundred Savages of various Nations,—in the presence of Monsieur de Courcelles, Governor of the country, for whom all these Tribes have a very marked veneration, Garakontié displayed his intelligence and good sense, and especially his Faith and zeal. For, after they had finished their negotiations, and ratified the treaty of peace by fresh protestations of friendship and an exchange of presents, he raised his voice to tell them that he had formerly been as they were,—ignorant of the true God, given to the worship of his dreams, and observing all their superstitious practices; but that now he was a Christian and was living a happy life, obeying God's commandments and hoping for a life eternal. He concluded his harangue by exhorting them, with his wonted eloquence, to imitate and follow him.

Such a speech, from the mouth of a Savage who thus frankly declares the feelings of his heart, often produces more effect upon these people's minds than the words of the most zealous Missionary,—as is shown by [73] two very recent instances. This same Daniel Garakontié, says Father de Lamberville in his letter of September 23rd, "having, on his homeward journey, encountered a kinswoman of his who was mortally ill, sought me out, and asked me for some remedy for her. 'My brother,' said I to him, 'the sole remedy that can avail her in her present state is Baptism, to save her from hell. But she is utterly averse to receiving this Sacrament, being obstinately bent on dying like her Ancestors, whom she wishes to go and find in the so-called "land of souls." If thou hast a true affection for her, exert all thy efforts to render her more docile; but make

la rendre plus docile, mais haſte toy, elle n'a plus gueres de temps à vivre. Je ne luy eus pas pluſtoſt fait cette ouverture, que ce veritable Chreſtien, ce ſont les termes du Pere, qui n'a rien de Sauvage Iroquois, que la naiſſance & le nom, l'alla viſiter à l'heure meſme, avec un effet ſi admirable de ſon zele, qu'elle fut enſuite inſtruite ſuffiſamment pour recevoir le ſaint Bapteſme au grand contentement de toute la famille. Le Pere ne pouvoit encore aprocher d'une [74] autre pauvre creature mourante pour luy parler de ſon ſalut, parce qu'elle en témoignoit une grande averſion, auſſi bien qu'une attache incroyable aux ſuperſtitions du païs. Dans cette peine, il eut recours à une femme amie de cette famille, qui n'eſtoit pas encore Catecumene, & qui ne venoit pas meſme à la priere; elle avoit cependant quelque connoiſſance de nos myſteres, avec une bonne intention. Elle eut tant de ſuccez dés la premiere fois, qu'elle parla à la malade de ſe faire Chreſtienne, & elle meſnagea par ſon adreſſe, une entrée ſi favorable au Pere dans ſon eſprit, qu'il fut le tres-bien venu dans ſa cabane, elle l'eſcouta toujours depuis; eſtant donc ſuffiſamment inſtruite, elle fut baptiſée, & mourut tres-chreſtiennement peu de temps apres ſon Bapteſme. C'eſt ainſi, dit le Pere, pour concluſion de ſa lettre, que malgré l'yvrognerie, qui regne icy dans le dernier excez, & les autres obſtacles que l'enfer oppoſe inceſſamment à l'avancement de la foy, nous ne laiſſons pas de trouver des ames à gagner, & des fruits du Sang de Jeſus-Chriſt à recüe[i]llir.

haste, for she has only a little longer to live.' No sooner had I made this proposition to him"—these are the Father's words—"than that genuine Christian, who possesses no attribute of the Iroquois Savage but his birth and name, went to visit her; and wrought on her so admirably by his zeal that she was thereupon sufficiently instructed to receive holy Baptism—to the great satisfaction of all the family." The Father was still unable to gain access to another [74] poor dying creature, for the purpose of speaking to her concerning her salvation, because she showed an intense aversion for such themes, as well as an incredible attachment to the native superstitions. In this difficulty, he had recourse to a woman who was a friend of that family; she was not yet a Catechumen, and did not even attend prayers, but she had some knowledge of our mysteries and was well-intentioned. She met with such success from the very first time when she spoke to the sick woman about becoming a Christian, and cleverly contrived to predispose the latter so favorably toward the Father, that he was made most welcome in her cabin, and she never refused him a hearing thereafter. Being then sufficiently instructed, she was baptized; and, soon after her Baptism, she died a very Christian death. "Thus it is"—says the Father in closing his letter—"that, in spite of intemperance, which reigns here to the greatest excess, and the other obstacles that hell is constantly opposing to the advancement of the faith, we are continually finding souls to win, and fruits of the Blood of Jesus Christ to gather."

[75] CHAPITRE VI.

DE LA MISSION DE SAINT JOSEPH À GOÏOGOÜEN.

LA Lettre que j'ay reçeuë du 24. de Juin du Pere Raffeix, envoyé d'icy l'an paſſé, pour aller prendre le ſoin de cette Miſſion, en l'abſence du Pere de Carrheil, nous en donne une connoiſſance aſſez particuliere: voicy ce qu'il eſcrit.

Goïogoüen eſt le plus beau païs que j'ay veu dans l'Amerique; ſa ſituation eſt par le 42. degré & demy, l'aiguille d'aymant n'y decline gueres plus de dix degrez. C'eſt une terre ſituée entre deux Lacs, qui n'a pas plus de quatre lieuës de large, ce ſont preſque des plaines continuelles, & le bois qui les borde en eſt fort beau.

Annié eſt une vallée bien étranglée, ſouvent bien pierreuſe, & toujours couverte de broüillards; les montagnes qui la ſerrent me ſemblent de tres-mauvaiſe terre. Onneïout & Onnontagué paroiſſent [76] un païs fort raboteux, & peu propre à la chaſſe, auſſi bien que Sonnontoüan. Il ſe tuë tous les ans aux environs de Goïogoüen plus de mille Chevreüils.

La peſche y eſt auſſi abondante qu'à Onnontagué, tant pour le ſaulmon que pour l'anguille & autres poiſſons, j'ay veu à quatre lieuës d'icy ſur le bord d'une riviere en fort peu d'eſpace, huit ou dix fontaines de ſel fort belles, c'eſt là où l'on tend quantité de filets pour la chaſſe des tourtes, il s'en prend ſouvent des ſept à huit cent en un coup de filet; Le Lac

[75] CHAPTER VI.

OF THE MISSION OF SAINT JOSEPH AT GOIOGOUEN.

THE Letter received by me on the 24th of June from Father Raffeix, who was sent from here last year to go and take charge of that Mission in Father de Carrheil's absence, gives us an account of it in considerable detail. He writes as follows:

"Goiogouen is the fairest country that I have seen in America. Its latitude is 42½ degrees, and the variation of the magnetic needle there is scarcely more than ten degrees. It is a tract situated between two Lakes, and not exceeding four leagues in width, consisting of almost uninterrupted plains, the woods bordering which are extremely beautiful.

"Annié is a very narrow valley, often abounding in stones, and always covered with mists. The mountains hemming it in seem to me of very poor soil. Onneiout and Onnontagué appear to be [76] very rough regions, and little adapted to the chase, the same being true of Sonnontouan. Around Goiogouen there are killed annually more than a thousand Deer.

"Fish — salmon, as well as eels and other kinds — are as plenty here as at Onnontagué. Four leagues from here I saw by the side of a river, within a very limited space, eight or ten extremely fine salt-springs. Many snares are set there for catching pigeons, from seven to eight hundred being often

de Tiohero l'un des deux qui joignent noſtre bourg, a bien quatorze lieuës de long, ſur une & deux de large, les Cygnes & les Outardes y ſont en grand nombre; tout l'Hyver, & le Printemps on n'y voit que des nuées continuelles de toute ſorte de gibier.

La Riviere d'Ochoüéguen, qui ſort de ce Lac, ſe diviſe en ſon commencement, en divers canaux entourez de prairies; & d'eſpace en eſpace de bayes fort agreables & aſſez profondes, qui y entretiennent la chaſſe.

Je trouve les habitans de Goiogoüen, [77] plus traittables & moins fiers que les Onnontagué & les Onneïout; & ſi Dieu les avoit auſſi bien humiliez que les Anniez, je croy qu'on y eſtabliroit la Foy plus facilement qu'en pas une des autres Nations Iroquoiſes. On y compte plus de trois cent guerriers, & une multitude de petits enfans, prodigieuſe.

Pour le ſpirituel, & pour ce qui regarde la Miſſion, je ne ſçay bonnement ce que j'en dois dire. Dieu en ayant retiré autrefois le Pere Menard, lorſqu'il commençoit a y travailler avec tant de fruit; & depuis pres d'un an le Pere de Carrheil, apres qu'il eut appris parfaitement la langue, & mis de belles diſpoſitions dans les cœurs de ces barbares pour leur ſalut; je ne penſe pas que l'heure de leur converſion ſoit encore venuë.

Pour oſter à nos Cathecumenes & nos Neophites l'averſion, que quelques eſclaves de la Nation neutre, & quelques Hurons renegats leur avoient donnée du Chriſtianiſme, j'ay introduit parmy eux le chant de l'Egliſe, en accommodant diverſes Prieres, & quelques Hymnes en leur langue, ſur les principaux [78] myſteres de noſtre foy.

taken at once. Lake Tiohero, one of the two adjoining our village, is fully fourteen leagues long by one or two wide. Swans[2] and Bustards are very abundant there, during the entire Winter; and in Spring one sees nothing but continual clouds of all sorts of wild fowl.

"The Ochouéguen [Oswego] River, which flows from this Lake, divides, in its upper waters, into several channels, bordered by prairies; and at intervals are very pleasant and somewhat deep inlets, which are preserves for game.

"I find the inhabitants of Goiogouen [77] more tractable and less haughty than the Onnontagué and Onneiout, and if God had humbled them as he has the Anniez, I believe the Faith could be planted here more easily than in any of the other Iroquois Nations. There are estimated to be more than three hundred warriors here, and a prodigious number of little children.

"As for things spiritual, and the interests of the Mission, I hardly know what to say. Since God removed hence, some time ago, Father Menard, when he was beginning his labors here with such excellent results; and, nearly a year ago, Father de Carrheil,—after he had learned the language perfectly, and implanted in these barbarians' hearts a disposition most favorable for their salvation,—I do not think that the hour of their conversion has yet arrived.

"To remove from our Catechumens and Neophytes the aversion to Christianity that some slaves from the neutral Nation and some renegade Hurons had given them, I introduced Church singing among them, adapting thereto various Prayers, and some

Ce fut le premier jour de l'an que nous offrimes pour eſtrenes à noſtre Seigneur, ces Cantiques de loüanges que nous avons continuez depuis avec fruit, & beaucoup de ſatisfaction de nos Sauvages.

Je ſuis occupé la plus grande partie de la journée à viſiter les malades, à les inſtruire, & à faire en ſorte qu'ils ne meurent point ſans Bapteſme; Dieu n'a pas permis que j'aye reüſſi au premier, que je fus viſiter à mon arrivée, & qui mourut peu de temps apres. Je l'allay voir pluſieurs fois, & je commençois meſme à luy donner quelques inſtructions; mais ſa mere ne le put ſouffrir. Un jour que je demeurois aupres du malade, plus long-temps qu'elle ne vouloit, elle prit un baſton pour me mettre dehors, & ſa fille une groſſe pierre qu'elle me jetta, ſans toutefois me frapper; Je ne laiſſay pas d'eſpier toutes les occaſions de faire mon coup, je parlay en diverſes rencontres à cette miſerable mere, la conjurant d'avoir pitié de ſon fils, ie la trouvay touiours inflexible; ainſi ce pauvre ieune [79] homme mourut ſans Bapteſme, au moins réel; il ſemble que la malediction de Dieu ſoit ſur cette cabane dans laquelle le P. de Carrheil avoit eſté traitté encore plus indignement que moy, pour un ſemblable ſujet.

Quelque temps apres cette affliction, qui me fut bien ſenſible, il plût à Dieu de me conſoler, par la converſion d'un jeune priſonnier de guerre, de vingt à vingt-deux ans, je n'ay jamais trouvé un Sauvage plus docile, on luy venoit de couper la moitié d'une main, & d'arracher les ongles; une foule de peuple l'entouroit de tous coſtez, c'eſtoit à qui le feroit chanter; on luy laiſſoit prendre haleine de temps en temps, & je me ſervois de cette occaſion pour

Hymns in their tongue on the principal [78] mysteries of our faith.

"On the first day of the year we offered these Songs of praise as a new-year's gift to our Lord; and have since continued them with good results, and to the great gratification of our Savages.

"I am occupied most of the day in visiting the sick, instructing them, and taking care that they do not die without Baptism. God did not permit me to succeed with the first one whom I visited on my arrival, who died soon after. I went to see him several times, and was even beginning to give him some instruction, but his mother could not endure it. One day when I remained with the sick man longer than she wished me to, she took a stick to drive me out, and her daughter a large stone, which she threw at me,—without hitting me, however. I ceased not to watch for opportunity to effect my object,—accosting that wretched mother on various occasions, and conjuring her to take pity on her son, but finding her ever inflexible. Thus that poor young [79] man died without Baptism,—at least, an actual one. It seems as if God's curse were upon that cabin, Father de Carrheil having been still more unworthily treated there than I, and for a similar cause.

"Some time after this affliction, which was a very bitter one to me, God was pleased to console me by the conversion of a young prisoner of war, between twenty and twenty-two years of age. I have never found a Savage of greater docility. He had just had half of one hand cut off, and his nails pulled out; a crowd of people surrounded him on all sides, vying with one another in making him sing; he was suffered to take breath from time to time, and these

l'inſtruire, il ſembloit parmy tout ce trouble qu'il n'euſt de la preſence d'eſprit, que pour concevoir les veritez Chreſtiennes, que je luy enſeignois; enfin il me ſatisfit tellement que je le baptiſay, ce qui luy donna tant de joye, qu'il me remercia publiquement en chantant, de la charité que je venois d'avoir pour luy.

J'en compte trente, tant enfans qu'adultes, [80] à qui Dieu a fait la meſme grace, depuis le départ du Pere de Carrheil; j'eſpere que cette troupe de petits Innocens qui augmente de toutes parts l'Egliſe triomphante, obligera enfin Dieu par les prieres qu'ils luy en font, à avancer le temps de la converſion de ces barbares, qui ne paroiſt pas encore ſi proche. Car de croire qu'une nation entiere ſe convertiſſe en meſme temps, & ne pretendre faire des Chreſtiens qu'à centeines, ou à milliers en ce païs, c'eſt s'abuſer; le Canada n'eſt pas un païs de fleurs; pour en trouver & en cüeillir quelqu'une, il faut marcher long-temps parmy les ronces & les eſpines. Les perſonnes de haute vertu, trouvent icy de quoy exercer leur zele; & les laſches comme moy ſont ravis de ſe voir obligés par neceſſité à ſouffrir beaucoup, à n'avoir aucune conſolation que de Dieu ſeul, & à travailler inceſſamment à ſe ſantifier. Je prie de tout mon cœur Voſtre R. de me laiſſer dans cet heureux eſtat toute ma vie, & de ſe perſuader que c'eſt la plus grande faveur qu'elle me puiſſe faire, &c.

J'ajouſteray encore ce mot, pour vous [81] dire des nouvelles de nos petites guerres, dit le Pere. Le jour de l'Aſcenſion, vingt Tſonnontoüans, & quarante des plus fiers de noſtre jeuneſſe, partirent de ce bourg pour aller faire quelque coup dans les champs

occasions I used for instructing him. Amid all this disturbance, he seemed to have presence of mind only for grasping the truths of Christianity, which I taught him. Finally he gave me such satisfaction that I baptized him, thereby affording him so great joy that he thanked me publicly by singing of the kindness that I had just shown him.

"I count thirty, children and adults together, [80] to whom God has granted the same grace since Father de Carrheil's departure. I hope that company of little Innocents, who are everywhere swelling the Church triumphant, will at length constrain God, by the prayers that they offer him to that end, to hasten the time of these barbarians' conversion, which does not yet appear to be very near. For the idea that a whole nation can be converted at once, or the expectation that Christians can be made by hundreds or thousands in this country, is a delusion. Canada is not a land of flowers; to find and pluck an occasional one, it is necessary to walk a long distance through briers and thorns. Persons of exalted virtue find here material for the exercise of their zeal, and the faint-hearted, like myself, are delighted to find themselves forced by necessity to suffer much, to derive their sole consolation from God, and to toil incessantly in self-sanctification. I pray Your Reverence most heartily to leave me in this happy condition all my life, and to believe that it is the greatest favor you can accord me," etc.

"I will add this one word more," [81] says the Father, "to tell you the news concerning our petty wars. On Ascension day, twenty Tsonnontouans and forty of the haughtiest of our young men set out from this village, to go and strike a blow in the fields

des Andaſtogués; à quatre journées d'icy, les Tſonnontoüans qui faiſoiẽt bande à part, les autres ayant pris le devant par eau, furent attaquez par ſoixante enfans de 15. à 16. ans d'Andaſtoguez, & mis en fuite, avec perte de deux des leurs, l'un tué ſur la place, & l'autre emmené priſonnier. Ces jeunes victorieux ayant appris que la brigade des Goiogoüens eſtoit allée en canot, ſe mirent promptement ſur des canots, & les pourſuivirent avec tant de diligence, que les ayans joints, ils les ont battus, huit des noſtres ont eſté tuez dans leurs canots, quinze ou ſeize ſont retournez tout percez de coups de fleches & de couſteau, ou demy aſſommez à coups de haches. Le champ de bataille eſt demeuré aux enfans d'Andaſtogué, avec perte, dit-on, de quinze ou ſeize de leurs gens. Dieu conſerve les Andaſtoguez, qui ne font que trois cent hommes de guerre, & il [82] favoriſe leurs armes pour humilier les Iroquois, & nous conſerver la paix & nos Miſſions.

Depuis cette lettre eſcrite, le Pere de Carrheil eſt retourné heureuſement en ſa Miſſion, comme je l'ay déja dit, & le Pere Raffeix eſt allé travailler avec le Pere Garnier dans les Miſſions de Tſonnontoüan, dont nous allons parler au Chapitre ſuivant.

of the Andastogués, four days' journey hence. The Tsonnontouans — who formed a band by themselves, the others having gone on ahead by water — were attacked by sixty Andastogué boys, 15 or 16 years old, and put to flight, with the loss of two of their number, — one being killed on the spot, and the other led away captive. These young victors, learning that the Goiogouen band had gone by canoe, promptly took canoes, and pursued them with such speed that they overtook and routed them, — eight of our men being killed in their canoes; while fifteen or sixteen returned badly wounded by arrows and knives, or half killed by hatchet-strokes. The battle-field remained in possession of the Andastogué boys, with a loss, it is said, of fifteen or sixteen of their number. God preserves the Andastoguez, who count but three hundred warriors, and [82] favors their arms, in order to humble the Iroquois and maintain the peace and our Missions."

Since the above letter was written, Father de Carrheil has returned safely to his Mission, as I have already stated; and Father Raffeix has gone to labor with Father Garnier in the Tsonnontouan Missions, of which we shall speak in the following Chapter.

CHAPITRE VII.

DES MISSIONS DE LA CONCEPTION, DE SAINT MICHEL & DE SAINT IACQUES À TSONNONTOÜAN.

LETTRE du Pere Julien Garnier du mois de Juillet 1672.

Le ſpirituel de ces Miſſions depend beaucoup des affaires temporelles, & ſur tout de la diſpoſition des eſprits, pour la paix avec les François. Les anciens du bourg de Gandachiorágon m'avoient témoigné dans un conſeil aſſemblé exprés, qu'ils vouloient prier Dieu; & en effet, quelques-uns commençoient à le faire, [83] & quoy que je n'y viſſe pas encore de grands principes de foy, neanmoins leur exemple portoit le peuple à m'eſcouter, & me donnoit toute liberté de viſiter, & d'inſtruire les malades. Mais les bruits d'une armée Françoiſe renverſerent bien-toſt ces petits commencemens. Les eſprits eſtans mal diſpoſez, le demon s'eſt ſervy de l'occaſion pour faire parler contre la foy, & contre ceux qui la preſchent. Un vieillard venu depuis quelques années de Goiogoüen, eſprit broüillon, mais fort en paroles, qui fait ce qu'il veut de nos Tſonnontoüans, & qui paſſe parmy eux pour un prodige d'eſprit, leur prouve que la foy fait mourir par l'induction des familles entieres, qui l'embraſſerent autrefois, lorſque le deffunt Pere Menard Miſſionnaire Apoſtolique demeuroit à Goïogoüen, & deſquelles il ne reſte pas, dit-il, une ſeule ame. Il ajoute que les

CHAPTER VII.

OF THE MISSIONS OF LA CONCEPTION, SAINT MICHEL, AND SAINT JACQUES, IN TSONNONTOUAN.

LETTER from Father Julien Garnier, written in July, 1672.

"The spiritual interests of these Missions depend largely on temporal affairs, and above all on the state of men's minds regarding the peace with the French. The elders of the village of Gandachiorágon had declared to me, in a council called for the purpose, that they wished to adopt the custom of praying to God, and indeed some began to do so; [83] and, although I could not yet see therein any great beginnings of faith, yet their example induced the people to give me a hearing, and procured for me entire freedom in visiting and instructing the sick. But rumors of the approach of a French army soon undid these small beginnings. The people's minds being ill prepared, the demon used the opportunity to make them speak against the faith and against its preachers. An old man who came some years ago from Goiogouen,—a mischief-maker, but a persuasive speaker, able to do what he will with our Tsonnontouans, and passing among them for a prodigy of wisdom,—is wont to demonstrate to them that the faith makes people die. He cites whole families who embraced it in times past, when the late Father Menard, Apostolic Missionary, was sojourning at Goiogouen—families, of whom, he

habillez de noir ne ſont icy que comme des eſpions, qui mandent tout à Onnontio, c'eſt à dire, à Monſieur le Gouverneur, ou que ce ſont des ſorciers qui font par la maladie ce que Onnontio ne peut faire par ſes armes. Je ſçay avec aſſeurance [84] qu'on a deliberé de ma mort en qualité d'eſpion, & que comme ſorcier, noſtre hoſte meſme, OnnonKenritaoüi, le plus conſiderable des Chefs de cette grande Nation, a ſouvent fait à ſa ſœur la propoſition de me tuer, lorſqu'elle luy témoignoit de grandes défiances de moy, à l'occaſion de ſa fille, qui tomboit ſouvent malade. Comme je ne me retire pas de ſi bonne heure qu'ils ont coutume de faire, & que je demeure le ſoir un temps notable à prier Dieu dans la Chapelle, ils ſe perſuadent que je ne puis m'employer à autre choſe pendant ce temps-là, qu'à communiquer avec quelque demon, & à comploter avec luy la ruine de leur famille. De ſorte qu'à parler humainement, ma vie dépend de la ſanté de cette petite fille, & je courrois grand riſque de la perdre ſi elle venoit à mourir; il y auroit encore autant à craindre pour moy, ſi on apportoit une nouvelle probable de la marche d'une armée Françoiſe en ce païs; pluſieurs m'ont aſſeuré par avance, que ſi cela arrivoit, infailliblement ils me caſſeroient la teſte.

C'eſt en cela, mon Reverend Pere, que [85] je ſuis heureux, & que j'eſtime le bon-heur de ma Miſſion, qui m'oblige à conſiderer chaque moment, comme le dernier de ma vie, & à travailler avec joye en cet eſtat au ſalut de ces pauvres ames; un ſeul enfant mis dans le Ciel par le ſaint Bapteſme, eſt capable de changer en douceur toutes ces amertumes.

Ce vieillard dont je parlois maintenant ſe ſert

says, not one soul is now left. He adds that the black-gowned men are here only as spies, and convey all information to Onnontio,—that is, to Monsieur the Governor; or that they are sorcerers, who effect by disease what Onnontio cannot accomplish by his arms. I know with certainty [84] that my death has been proposed, on the ground that I am a spy, and more or less a sorcerer; and that our host himself, Onnonkenritaoui, the most influential Chief of this great Nation, has often proposed to his sister to kill me as a sorcerer, when she declared to him her great distrust of me because of her daughter's frequent fits of sickness. As I do not retire as early as is their wont, and as I spend a considerable part of the evening praying in the Chapel, they are persuaded that I cannot be otherwise engaged during that time than in communing with some evil spirit, and plotting with him the ruin of their family. Thus, humanly speaking, my life depends on that little girl's health; and I would run great risk of losing it, were she to die. I would also have equal cause for alarm if probable tidings reached us of the march of a French army to this country,—a number of men having assured me in advance that, in that case, they would certainly brain me.

"Therein, my Reverend Father, [85] I am happy; and therein do I reckon the blessedness of my Mission, which forces me to regard each moment as the last of my life, and to labor joyfully in this condition for the salvation of these poor souls. The sending of a single child to Heaven by holy Baptism is enough to change all this bitterness to sweetness.

"That old man of whom I just spoke also turns to his own advantage all that has occurred in these

encore à ſon avantage de tout ce qui s'eſt paſſé ces dernieres années, & de ce que ceux qui ont eſté à Quebec, ont rapporté contre moy en particulier. Il n'en falloit pas tant pour détourner de la priere, & pour aigrir contre nous des gens auſſi ombrageux que le ſont ceux-cy, & qui ſont entierement dans les Jongleries & les ſuperſtitions; auſſi ceſſa-t'on de venir à la Chapelle; ſi j'entrois dans les cabanes pour y chercher les malades, on ne m'y regardoit que de mauvais œil, & ſi je les voulois inſtruire, on m'interrompoit d'ordinaire par quelques paroles injurieuſes. L'yvrongnerie ſurvenant la deſſus m'obligeoit de me retirer dans la Chapelle, où j'ay toujours trouvé un azyle aſſeuré. J'admire que dans tous ces troubles, [86] il n'y ait eu qu'un ſeul yvrogne qui m'y ſoit venu chercher; on l'empeſcha neanmoins de me nuire. Depuis onze mois, il n'eſt mort dans tous les Bourgs de cette nation que trente-trois perſonnes baptiſées, quaſi tous enfans, nous en avons baptiſé ſept autres qui ſont encor malades, ce ſont en tout quarante.

La miſericorde de Dieu a eſté grande ſur quelques adultez baptiſez, entr'autres ſur un Captif des Ontoüagannha, ou Chaoüanong, d'un âge caduque, ils n'amenent d'ordinaire que des jeunes gens de ces païs ſi éloignez; Dieu voulut que je me trouvaſſe heureuſement au lieu où il arriva, avec un Interprete, le ſeul que je ſçache de cette langue en ce païs, il eſcouta avec plaiſir tout ce que je luy enſeignay des principaux myſteres de noſtre foy, & du bonheur eternel dans le Paradis; enfin je le trouvay diſpoſé au Bapteſme, & je croy qu'il entra dans le Ciel le meſme jour de ſon arrivée à Tſonnontoüan, la

latter years, as well as what those who have visited Quebec have reported against me especially. Such pains were unnecessary to turn aside from prayer, and embitter against us, people as quick to take umbrage as these are, and wholly given over to Jugglery and superstition. And so they ceased to attend Chapel,— while, if I visited their cabins in quest of the sick, I was only regarded with disfavor; and, if I attempted to instruct them I was usually interrupted by some words of abuse. Drunkenness being added to all this, I was compelled to take refuge in the Chapel, where I have ever found a safe asylum. I am surprised that, in all these disturbances, [86] only a single drunken man has followed me thither, while even he was prevented from harming me. In eleven months, there have died in all the Villages of this nation only thirty-three baptized persons, of whom nearly all were children. We have baptized seven more, who are still ill, making forty in all.

"God has shown great mercy to some adults who were baptized, and, among the number, to a Captive from the Ontouagannha, or Chaouanong, a man declining in years. Ordinarily, only young people are brought from those countries so far distant. It was God's will that I should fortunately be at the place where he arrived, in company with an Interpreter,— the only one for that language in this country, so far as I know. He listened with pleasure to all that I taught him of the principal mysteries of our faith, and of eternal happiness in Paradise. At length I found him prepared for Baptism, and I believe that he went to Heaven on the very day of his arrival at Tsonnontouan,— divine Providence having led him, bound and fettered, more than three

Providence divine l'avoit conduit plus de trois cent lieuës lié & garotté, pour luy faire trouver icy la vraye liberté des enfans de Dieu.

[87] Une femme eſtant ſurpriſe du haut mal ſe jetta dans le milieu d'un grand feu, avant qu'on puſt l'en retirer, elle ſe trouva ſi fort bruſlée, que les os de ſes mains, & de ſes bras luy tomboient les uns apres les autres, comme je n'eſtois pas alors dans ce bourg, un ieune François que i'ay avec moy, qui ſçait bien la langue, & qui fait dignement la fonction de Dogique, y courut, l'ayant trouvée dans ſon bon ſens, il luy parla de Dieu & de ſon ſalut, l'inſtruiſit, luy fit faire tous les actes neceſſaires en cette occaſion, & la baptiſa. Cette pauvre creature paſſa les huit ou dix iours qui luy reſterent de vie, en prieres, c'eſtoit-là toute ſa conſolation dans les douleurs tres griéves, & dans un abandon extréme de tout ſecours humain, qu'elle ſouffrit avec une patience admirable, dans l'eſperance d'une vie eternelle. Ce ſont des coups de grace qui ſe font connoiſtre en ces païs barbares plus ſenſiblement, & qui adouciſſent puiſſamment les peines, les fatigues, & les amertumes d'un Miſſionnaire.

Un ieune homme Chreſtien d'une nation étrangere & mort tres chreſtiennement, [88] m'attendriſſoit toutes les fois que je le faiſois prier Dieu dans ſa derniere maladie; ſon cœur & ſa devotion, ſe faiſoient voir dans ſes yeux, ſur ſon viſage, & dans l'ardeur de ſes paroles; ſes parens en eſtoient dans l'admiration; il me temoigna cent, & cent fois ſouhaiter la mort, pour ſe voir au pluſtoſt dans le Ciel; ces ſentimens ſont une marque de Foy bien manifeſte. Une femme Huronne Chreſtienne nous en a donné d'auſſi

hundred leagues, to make him find here the true liberty of God's children.

[87] "A woman, seized with the epilepsy, fell into the midst of a great fire; and, before she could be rescued, was so severely burned that the bones of her hands and arms dropped off, one after another. As I was not in this village at the time, a young Frenchman whom I have with me, who knows the language well and discharges worthily the duties of Dogique, hastened to her. Finding her in possession of her reason, he spoke to her concerning God and her salvation, instructed her, made her repeat all the prayers necessary on such an occasion, and baptized her. This poor creature passed the eight or ten days of life remaining to her in prayer, which was her sole comfort in her intense sufferings, and her extreme bereavement of all human alleviation,—a condition which she bore with admirable patience, in the hope of a life everlasting. It is such strokes of grace which manifest themselves most visibly in these barbarous countries, and greatly mitigate a Missionary's pains, fatigues, and bitter experiences.

"A young Christian of another nation, who died a most pious death, [88] moved me to tears every time when I made him pray to God during his last illness,—his feeling and devotion showing themselves in his eyes, on his countenance, and in the fervor of his utterance. His relatives were struck with admiration. Hundreds of times he testified to me his wish for death, that he might reach Heaven as soon as possible. Such sentiments are a very evident sign of Faith. A Christian Huron woman gave us equally manifest indications. She had

ſenſibles, elle s'eſtoit enfin laiſſée perſuader dans l'abbatement d'une longue maladie, qu'un feſtin ſuperſtitieux la gueriroit; mais elle reconnut ſa faute, & voulut d'elle-méme en faire une reparation publique, faiſant paroiſtre une grande douleur d'avoir obey à ces ſuppots d'enfer, auſquels elle reprocha en bonne compagnie la malice qu'ils avoient euë de luy avoir donné un conſeil ſi deteſtable.

Les Hurons de la Miſſion de ſaint Michel ont de plus grands deſirs que jamais, de ſe rendre à Quebec, pour y augmenter l'Egliſe de Noſtre-Dame de Foy, quelques-uns de ceux qui ne ſont pas encore Chreſtiens, ont temoigné qu'alors ils [89] embraſſeroient la Foy. Le plus notable & le plus agé de tous, prit la parole en ſuite d'une petite leçon, que je leur fis la deſſus, & declara que, pour luy, il n'attendroit pas ſi long-temps à ſe faire Chreſtien, qu'il en prenoit à l'heure meſme la reſolution, qu'il renonçoit à ſes ſonges, & à tout ce qui eſtoit deffendu de Dieu, qu'il ſe feroit inſtruire inceſſamment qu'il ne manqueroit point tous les jours d'aſſiſter à la priere; & qu'il exhorteroit les autres à ſuivre ſon exemple, il a tenu ſa parole juſques à preſent, & j'eſpere qu'il ſera bien-toſt baptiſé.

Je finiray la preſente par une action digne d'un courage Chreſtien. Un ancien de cette petite Egliſe, qui y a fait avec grande edification l'Office de Dogique depuis plus de vingt ans, quelle avoit eſté privée de Paſteur par les guerres de pluſieurs années; ayant appris que ſon fils, qui eſtoit ſon unique, avoit eſté tué ſur la place, dans un combat contre les Gandaſtógués; il en fut affligé autant qu'on le peut eſtre, quoy que dans une reſignation entiere à la volonté

finally, in the prostration following a long illness, allowed herself to be persuaded that a superstitious feast would cure her; but she recognized her error, and determined, of her own accord, to make public atonement therefor,—showing great grief at having obeyed those agents of hell, and rebuking them in a large gathering for having maliciously given her such abominable counsel.

"The Hurons of the Mission of saint Michel are more desirous than ever to go to Quebec and swell the Church of Nostre-Dame de Foy; and some of those who are not yet Christians have declared that they would then [89] embrace the Faith. The chief and eldest of them all took the word, after a short lesson from me on the subject, and declared that, for his part, he would not wait so long before turning Christian; that he then and there resolved to be one; that he renounced his dream-worship, and all things forbidden by God; that he would seek instruction without delay, and would not fail to attend prayers daily; and that he exhorted the rest to follow his example. Thus far, he has kept his word, and I hope that he will soon be baptized.

"I will finish this letter with the account of a deed worthy of a Christian's courage. An elder belonging to this little Church,—who has filled, to the great edification of all, the Office of Dogique during more than twenty years, in which it was deprived of a Pastor by the long-continued wars,—learning that his son, his only one, had been killed on the battlefield in an engagement with the Gandastógués, was filled with the utmost grief, although in a spirit of entire resignation to God's will, and constantly manifesting his heroism therein. [90] But all were

de Dieu, dont il faiſoit à tous moments des actes heroïques. [90] Mais ce qui ſurprit tout le monde fut qu'une ſeconde nouvelle eſtant venuë que ce jeune homme n'eſtoit pas mort, & que les playes qu'il avoit receuës ne paroiſſoient pas mortelles; ayant enfin eſté apporté ſur une eſpece de brancart; le vieillard alors reprenant ſes eſprits & animant ſa Foy d'une nouvelle vigueur, il paſſa la journée a en faire des remercimens à Dieu, pleins de reſpect & de reconnoiſſance. Tous ceux du bourg s'aſſemblerent en foule dans ſa cabane pour luy en temoigner leur joye, ils en ſortirent avec une haute eſtime de ſa vertu.

Apres tout, j'ay remarqué que ce n'eſt pas tant la depravation des mœurs qui empeche nos Sauvages d'eſtre Chreſtiens, que les mauvaiſes idées qu'ils ont pour la pluſpart de la Foy, & du Chriſtianiſme. Je connois pres de deux cent familles, entr'autres, dans des mariages fermes & ſtables, qui eſlevent moralement bien leurs enfans, qui empechent que leurs filles ne converſent trop au dehors, & qu'elles ne ſe jettent dans les deſordres de l'impureté, qui ont horreur de l'yvrongnerie, & qui ſeroient pour vivre [91] tres-chreſtiennement, s'ils avoient la Foy. C'eſt un don de Dieu que nous luy demandons inceſſamment pour ces pauvres ames, qui ſont le prix de ſon Sang, & que je recommande tres-particulierement, mon Reverend Pere, à vos ſaintes prieres, & ſaints ſacrifices. A Tſonnontoüan ce 20. de Juillet 1672.

surprised when a second report came that the young man was not dead, and that the wounds which he had received did not appear to be mortal. Upon his finally being brought home on a sort of litter, the old man, recovering his spirits and reviving his Faith with fresh vigor, passed the day in thanksgivings to God that were full of reverence and gratitude. All the people of the village gathered in throngs in his cabin to show him their joy. They came out with a high opinion of his virtue.

"After all, I have observed that it is not so much depravity of morals that prevents our Savages from being Christians, as the prejudiced impressions which most of them have of the Faith and Christianity. I know nearly two hundred families among them, who maintain inviolate the marriage-bond, and rear their children in morality; who keep their daughters from undue freedom of intercourse abroad, and from plunging into riots of sensuality; and who would be inclined to live [91] very Christian lives if they had the Faith. That is a gift of God, and we ask him for it unceasingly on behalf of these poor souls who are the price of his Blood, and whom I most especially commend, my Reverend Father, to your holy prayers and sacrifices. Tsonnontouan, this 20th of July, 1672."

[93] Seconde Partie.

Des Miſſions aux Peuples Montagnais et Algonquins à Tadouſſac, aux Outaouacs & à la Mer du Nord. des Années 1671. & 1672.

CHAPITRE I.

DE LA MISSION DE TADOUSSAC.

LETTRE DU PERE FRANÇOIS DE CREPIEUL DU 2. DE IUIN 1672.

MON R. PERE,

Puiſque vous m'ordonnez de vous mander ce qui s'eſt paſſé pendant mon [94] hyvernement, je vous obeïray avec ſincerité, vous donnant un petit journal de noſtre voyage, où vous ne verrez qu'une ſuitte de biens & de maux, de douceurs & de rigueurs, que la divine Providence a fait ſucceder les uns aux autres d'une façon bien aymable.

Je partis de Quebec le 25. Octobre 1671. avec les Sauvages que je devois ſuivre dans les bois pendant tout l'Hyver, & nous nous rendîmes en trois jours à Tadouſſac, où je trouvay les Sauvages de ce lieu ravis de ma venuë: ils me donnerent des marques bien conſolantes de leur pieté pendant tout le temps que je fus avec eux, mais particulierement le jour de

[93] Part Second.

Of the Missions to the Montagnais and Algonquin Tribes at Tadoussac, to the Outaouacs, and to the North Sea, in the Years 1671 and 1672.

CHAPTER I.

OF THE MISSION AT TADOUSSAC.

LETTER FROM FATHER FRANÇOIS DE CREPIEUL, JUNE 2, 1672.

MY REVEREND FATHER,

Since you bid me write you what has occurred during my [94] winter's sojourn here,[3] I will obey you with sincerity, giving a little diary of our journey, wherein you will see only a succession of good and ill fortune, of ease and hardship, sent by divine Providence, one after the other, in a manner truly worthy of our love.

I started from Quebec on the 25th of October, 1671, with the Savages whom I was to follow through the woods all Winter long; and in three days we reached Tadoussac, where I found the Savages of the place delighted at my coming. They gave me very encouraging signs of their piety throughout my entire sojourn with them, but especially on all Saints'

tous les Saints, ayant conſacré cette grande Feſte par toutes les devotions, qui ſe pratiquent au milieu du Chriſtianiſme le plus Saint.

Nous ne quittâmes ce lieu que le ſixiéme Novembre pour entrer dans la riviere du Saguenay; mais ayant eſté arreſtez dés la nuit ſuivante par le mauvais temps, nous trouvâmes noſtre azile dans une baye aſſez ſpatieuſe, où nous demeuraſmes pendant quatre jours de vents & d'orages.

[95] J'eus le bon-heur d'y gouſter les premieres incommoditez de l'hyvernement, cauſées par le froid, qui eſtoit deſia tres-vehement; par le coucher, n'ayant plus deſormais d'autre lict, que la neige couverte de quelques branches de ſapin: mais ſur tout, par la fumée, qui fait la grande Croix de ceux qui hyvernent avec ces Sauvages. Il faut y avoir paſſé, pour concevoir les douleurs, que cette ſorte de fumée cauſe aux yeux qui n'y ſont pas accouſtumez, & meſme à ceux des Sauvages; ſur tout quand on eſt enfermé, comme nous eſtions, dans une petite cabanne d'ecorce, où le bois moüillé & demy pourry, qu'on y bruſle, l'air humide, les neiges, & les vents de certains temps, rendent la fumée ſi piquante, que quoy qu'on s'en deffende un peu, ſe tenant toujours couché le plus bas qu'on peut, on ne laiſſe pas ſouvent de perdre preſque la veuë à force de pleurer; car les larmes coulent inceſſamment pendant tout le jour, mais des larmes ſi ameres & ſi cuiſantes, que le ſoir on en reſſent la meſme douleur que ſi l'on avoit beaucoup de ſel dans les yeux.

Comme on eſt obligé apres avoir marché [96] quelque lieuës, de s'areſter les 5. & 6. jours entiers & quelquefois davantage, il faut ſe reſoudre à paſſer

day,—celebrating that great Festival with all the practices of devotion that are observed in the midst of the Holiest Christian communities.

Not until the sixth of November did we leave that place to enter the Saguenay river; but, being stopped on the following night by bad weather, we sought refuge in a bay of considerable size, where we remained during four days of wind and storm.

[95] I had here the happiness to taste the first discomforts of the winter season, caused by the cold, which was already very severe; by our being thenceforward obliged to make our beds on nothing but the snow covered with some fir-branches; and above all by smoke, the great Cross of those who winter with these Savages. One must have had the experience to conceive how painful that kind of smoke is to eyes unaccustomed to it, and even to those of the Savages. It is especially trying when one is shut up, as we were, in a little bark cabin, where the wet and half-decayed wood used for fuel, the damp air, the snow, and the occasional winds, render the smoke so stinging that, although we may avoid it a little by constantly maintaining a reclining posture as low as possible, yet we often nearly lose our eyesight from weeping; for tears flow incessantly all day long,—tears, too, so briny and stinging that at night the same pain is felt as if the eyes were charged with salt.

As one is forced, after journeying [96] a number of leagues, to halt for 5 or 6 whole days, and sometimes longer, he must make up his mind to pass that entire period, with no intermission, in this little martyrdom.

I am glad to have explained this discomfort to you

tout ce temps dans ce petit martyre, ſans aucune diſcontinuation.

J'ay eſté bien aiſe de vous expliquer une fois pour toutes cette peine, parce que nous l'avons ſoufferte preſque pendant tout l'Hyver, mais elle n'a pas pourtant empeſché la devotion de nos Sauvages, qui pour ne ſe pas priver un ſeul jour de la conſolation d'entendre la Meſſe, ayment mieux s'expoſer pendant que je la dis, à la rigueur du froid, eſteignant le feu, qui par ſa fumée empeſcheroit cette ſainte action: c'eſt ce qui a eſté pratiqué tous les jours, ſans y manquer quelque temps qu'il fiſt.

L'onzieſme de Novembre, apres avoir dit la Meſſe, & arboré la Croix dans ce lieu deſert, nous fiſmes voiles d'un vent favorable, mais qui nous perça d'une pluye froide, dont nous fuſmes tous glacez.

Sur le ſoir, nous abordâmes à une grande baye, qui ſembloit nous inviter à debarquer, par la beauté d'un Port aſſez [97] commode, qu'elle nous preſentoit, & qui par un aſpect bien agreable paroiſſoit comme couronnée de trente grandes montagnes qui l'environnoient de toutes parts; le pied de la plus haute fut choiſi pour y placer noſtre cabane, & pour y ſouffrir quatre ou cinq nuits un froid propre à exercer une patience à l'eſpreuve: il fut ſi violent, qu'il nous ferma la riviere de glaces, & nous obligea à prendre noſtre route dans les bois avec des fatigues preſque incroyables; La conſolation que je reçois par la veuë de l'Image de mon aymable Pere S. François Xavier, & de mon reliquaire, ou je porte de la vraye Croix, ſoulageoient beaucoup mes petites ſouffrances.

Le 13. le froid s'eſtant augmenté juſqu'à l'excez, nous arreſta pendant ſix jours dans le milieu d'une

once for all, for we suffered from it during almost the entire Winter. But still it did not check the devotion of our Savages, who, in order not to be deprived for a single day of the consolation of hearing Mass, preferred to expose themselves, while I said it, to the severe cold,—extinguishing the fire, as by its smoke it would have prevented this holy observance. This custom was followed daily, without fail, no matter what the weather might be.

On the eleventh of November, after saying Mass and planting the Cross in this desert region, we spread our sails to a favorable wind, which, however, pierced us with a cold rain that chilled us all severely.

Toward evening, we approached a large bay where a landing on our part seemed to be invited by the beauty of a rather [97] commodious Harbor, which it offered us,— which, as seen in a very pleasing view, appeared to be crowned by thirty high mountains surrounding it on all sides. The foot of the highest one was chosen as the site for our cabin, and as a place for suffering four or five nights of cold calculated to put one's patience to the test. So intense was it that it closed the rivers with ice and forced us to pursue our way through the woods, amid almost incredible hardships. The comfort afforded me by looking at the Likeness of my beloved Father St. Francis Xavier, and my reliquary, in which I carry a piece of the true Cross, greatly ameliorated my little sufferings.

On the 13th, the cold increased exceedingly, and compelled us to remain for six days in the midst of a thick smoke which made us weep day and night, blinding us for a time. I felt very happy to offer

eſpaiſſe fumée, qui nous fit pleurer jour & nuit, & nous rendit aveugles pour un temps, j'eus bien de la joye à preſenter à Noſtre-Seigneur ces larmes, pour éteindre les flames de quelques ames du Purgatoire.

Le 21. apres avoir commencé les fatigues qu'il y a à marcher dans les neiges [98] par des foreſts eſpaiſſes, & ſur des montagnes eſcarpées, nos chaſſeurs ayant tué un orignac, me firent voir ſon petit, qui n'eſtoit pas plus gros que le pouce. Apres avoir bien eſtudié toute l'anatomie de ce petit animal, j'admiray la ſageſſe du Createur, qui ſçait renfermer dans un ſi petit eſpace, tant de parties differentes, & ſi bien arrangées pour leurs fonctions: S'il euſt eſté plus grand, il eut remedié à la faim qui nous preſſoit & qui juſqu'au premier jour de Decembre, ne nous a pas moins donné de peine que le froid & la fumée. Je vous avoüe, qu'il y a bien a ſouffrir dans cette ſorte de vie, mais auſſi les faveurs que Dieu repand alors dans l'ame de ſes ſerviteurs, adouciſſent bien ces amertumes; mais ce qui me conſole le plus, c'eſt de voir l'affection que nos Sauvages ont pour la priere, laquelle meſme ils inſpirent à leurs enfans, car ces petits innocens ne manquent point tous les jours, ſi-toſt qu'ils ſont levez, de venir à moy, pour apprendre les prieres & le catechiſme, en quoy les journées me ſemblent bien courtes, & pendant le ſilence de la nuit, lorſque nos Sauvages [99] ceſſent de chanter & de parler, & les enfans de crier ou de pleurer, j'ay le loiſir de m'entretenir avec Noſtre-Seigneur au milieu de ces ſolitudes.

Ce fut la qu'une famille chreſtienne de Sauvages nommez Eſquimaux, vint nous joindre ayant quitté leurs Compatriotes qui ſont, diſent-ils, ſi brutaux,

those tears to Our Lord for extinguishing the flames of some souls in Purgatory.

On the 21st, after we had begun the fatigues of a journey through the snow, [98] threading dense forests and climbing steep mountains, our hunters killed a moose; they showed me her fawn, which was no bigger than one's thumb. After studying carefully the entire anatomy of this little animal, I was struck with admiration for the wisdom of the Creator, who can enclose in so small a compass so many different parts, all so well adapted to their functions. Had the creature been larger it would have relieved the hunger that beset us, and, until the first day of December, caused us no less suffering than the cold and smoke. I confess to you that there is much to endure in this kind of life; but, on the other hand, the spiritual favors that God then lavishes upon his servants greatly mitigate these bitter experiences. What gives me the most consolation, however, is to see the fondness that our Savages have for prayer, which they even inspire in their children; for those little innocents fail not, every day as soon as they are up, to come to me to learn the prayers and catechism — a work for which the days seem to me short indeed. And during the silence of the night, when our Savages [99] cease their singing and talking, and the children their crying and weeping, I have leisure to commune with Our Lord amid these solitudes.

At this point a Christian family of the Savages called Esquimaux came to join us, having left their Compatriots, — who are, they say, so brutal as to cause those who receive Baptism to be strangled. As we were proceeding all together through the

qu'ils font eſtrangler ceux qui reçoivent le Bapteſme; comme nous marchions tous enſemble par les bois & par les montagnes, je rencontray en mon chemin, une pauvre fille malade, qui me fit compaſſion, & quoy que j'euſſe aſſez de peine à me porter, Dieu me donna aſſez de force pour charger ſur mes eſpaules, le fardeau qu'elle portoit, & l'aider par ce moyen à ſe rendre au giſte. Cet acte de charité, outre la conſolation interieure que j'en receus, m'obtint peut-eſtre de Dieu une grace remarquable, car il me preſerva d'un danger bien grand, m'eſtant par mégarde, jetté dans un trou qui ſe trouva ſous les neiges au milieu des glaces de la riviere, où du moins je devois avoir une jambe rompuë.

Ce fut vers ce temps que nous celebrâmes avec toute la ſolemnité poſſible la [100] Feſte de l'Immaculée Conception, où les Confeſſions, les Cõmunions, les cantiques Spirituels, & les autres devotions que nos Sauvages pratiquerent pendant toute cette journée, furent ſans doute bien agreables à la ſainte Vierge, qui ſe voyoit ainſi honorée dans des lieux ſi affreux, & par des Barbares ſi zelez pour ſa gloire.

Cependant nous continuons noſtre route, qui n'eſt marquée que par celle des orignaux, ſur les piſtes deſquels on marche tant qu'on peut, pour avoir de quoy vivre, c'eſt ce qui nous engage en des chemins facheux, ou j'enfonce bien des fois dans la neige juſqu'à la ceinture, mais la peine eſt de s'en retirer: Apres avoir ainſi marché pluſieurs jours inutilement, & bien affamez; enfin le bon Dieu, qui a pitié de ſes ſerviteurs dans leur neceſſité, nous fit tomber ſur deux elans & ſur quatre caſtors; cela arriva bien à propos pour la veille de Noel, que nos Sauvages

woods and mountains, I encountered a poor sick girl on my way, who excited my pity; and although I had difficulty enough in dragging myself along, God gave me sufficient strength to take on my shoulders the burden she was carrying, and thus help her gain a place of shelter. This deed of charity, besides the inner consolation I received from it, perhaps gained for me a remarkable favor from God; for he rescued me from a very serious danger when I had inadvertently plunged into a hole beneath the snow, in the midst of the ice that covered the river,—where I was likely to have a leg broken, at least.

About this time, we celebrated with all possible solemnity the [100] Feast of the Immaculate Conception,—in which the Confessions, Communions, Spiritual songs, and other devotions performed by our Savages during that entire day, were doubtless most acceptable to the blessed Virgin, who saw herself thus honored in regions so forbidding, and by Barbarians so zealous for her glory.

Meanwhile, we continued on our way, which was indicated only by moose-tracks; we directed our course by these as far as possible, for the sake of procuring provisions. Thus it was that we became involved in difficult paths, where I often sank in the snow up to my waist, the difficulty being to extricate myself again. After we had thus journeyed a number of days to no purpose, and in dire hunger, at length the good God, who takes pity on his servants in their necessities, led us to encounter two elks and four beavers. This occurred most seasonably for the day preceding Christmas, when our Savages used the time in preparing for the great Festival,—being unwilling, from a feeling of reverence, to go

employerent à ſe preparer à la grande Feſte, ne voulant pas par reſpect, aller ce jour-là à la chaſſe, & gardant le jeune de l'Egliſe, nonobſtant les jeuſnes qui avoient precedé. Toute la nuit & le jour ſuivant [101] furent employez en devotions telles, que je ne doute point que les Anges tutelaires de ces forets n'en ſoient ravis; celles d'un jeune homme, & d'une jeune fille, qui firent à la Meſſe de minuit leurs premieres communions, ne me donnerent pas peu de conſolation.

Le fils de mon hoſte, eſtant pour lors tombé malade, me donna un nouveau ſujet d'exercer la patience, c'eſtoit un enfant de ſix ans, qui m'aymoit comme ſon Pere, & pour qui j'avois des tendreſſes bien grandes: Il venoit tous les iours matin & ſoir, me trouver pour eſtre inſtruit, méme pendant ſa maladie, & lors qu'il eſtoit à l'extremité: Je tachay de faire en ſon endroit l'office de Medecin & de Pere, mais tous mes remedes furent inutiles, & il ſemble que Dieu voulut faire tomber la mort de ce petit Ange dans l'Octave des Innocens, afin qu'il allat au Ciel augmenter leur nombre, ſes parens en furent touchez plus qu'on ne peut s'imaginer, cependant dans la ferme creance qu'ils avoient, qu'il eſtoit dans le Paradis, ils ne ceſſoient de l'invoquer, & apres que nous l'euſmes mis en terre avec les ceremonies [102] de l'Egliſe, qui conſolerent beaucoup tous nos Sauvages, avant que de partir de ce lieu, le pere de l'enfant fut ſe mettre à genoux ſur ſon tombeau, pour ſe recommander à luy, & le prier de luy tenir deſormais lieu de Pere.

La faim nous obligeant enfin de nous mettre en chemin, il fallut marcher par des lieux extremement

hunting on that day; and observing the fast of the Church, despite the fasts that had gone before. The whole night and the following day [101] were spent in devotions such as, I doubt not, delighted the guardian Angels of those forests. The devotions of a young man and a young girl, who received their first communion at the midnight Mass, gave me no little consolation.

My host's son, who fell ill at that time, afforded me a new occasion for practicing patience. He was a child of six, who loved me like a Father, and for whom I felt a very tender affection. He came to me to be instructed every day, morning and evening,—even during his sickness, and when he was critically ill. I tried to perform toward him the duties of Physician and of Father, but all my remedies were of no avail; and it seems to have been God's will to let that little Angel's death fall in the Week of the Innocents, so that he might go and swell their number in Heaven. His parents were more deeply affected than can be imagined. Nevertheless, in their firm belief that he was in Paradise, they invoked him without ceasing; and, after we had buried him with the ceremonies [102] of the Church, which afforded all our Savages great consolation, the child's father, before leaving the spot, went and knelt on his grave, commending himself to the child and entreating him to hold thenceforth the place of Father to him.

Hunger finally forcing us to resume our journey, we were compelled to make our way over some very rough places, climbing mountains and then descending them,—which is accomplished only with much difficulty when they are covered with snow. We were also obliged to cross lakes, where the water

rudes, grimper ſur des montagnes, & puis les deſcendre, ce qui ne ſe fait que bien difficilement, quand elles ſont couvertes de neiges, il nous fallut auſſi traverſer des lacs où l'eau de la pluye des trois iours precedens, nous donnoit bien de l'exercice, parce qu'elle paſſoit par deſſus nos raquettes, & nous venoit juſqu'à my-jambes; Enfin il fallut eſſuier un vent froid qui ſe leva, & qui nous mit en grand danger d'avoir le viſage, les pieds & les mains gelées: toutes ces fatigues abbattent beaucoup les forces d'un Miſſionnaire, qui n'a pas preſque mangé avant que de partir, non plus que les autres de ſa compagnie: mais le plus rude de ces travaux, c'eſt ſur le ſoir, le temps de trois ou quatre heures qu'on employe à ſe cabanner, avant [103] que d'avoir du feu: ce n'eſt pas une petite conſolation de joindre ces ſueurs & ces froids, aux ſueurs & aux froids que Noſtre-Seigneur a bien voulu ſouffrir pour noſtre amour. Voilà comme ſe paſſa tout le mois de Janvier.

Un des iours de ce mois, c'eſtoit un Vendredy, nous trouvans plus preſſez de la faim, nous conjurâmes Noſtre-Seigneur par ſes ſacrées playes d'avoir pitié de nous: nos prieres ne luy furent pas deſagreables, car ce iour-là méme, il nous donna en fort peu de temps, cinq caſtors, qui ſervirent à reparer nos forces, & à nous mettre en eſtat de ſupporter de nouveaux travaux en continuant noſtre voyage; où paſſant par deſſus une riviere, la glace manqua ſous moy, & j'y aurois achevé mon ſacrifice, ſi cet endroit ſe fut trouvé un peu plus profond.

Pour vous raconter ce qui s'eſt paſſé pendant les trois derniers mois d'Hyver, il faudroit repeter tout ce qui nous eſt arrivé pendant les trois qui ont

left by the rain of the three days preceding gave us much trouble, since it came up over our snowshoes and even half-way to our knees. Finally, we had to endure a cold wind that sprang up and put us in great danger of having our faces, feet, and hands frozen. All these hardships greatly weaken the strength of a Missionary who, like the others of his party, has eaten hardly a morsel before starting. But the severest of these sufferings comes toward evening, in the three or four hours devoted to erecting cabins, before [103] there is any fire. It is no little consolation to join these sweats and chills to those which Our Lord was pleased to suffer for love of us. Thus the whole month of January was passed.

One day in that month,—it was a Friday,—being unusually pressed with hunger, we besought Our Lord by his sacred wounds to take pity on us. Our prayers were not displeasing to him; for on that very day he gave us, within a very short time, five beavers which served to restore our strength and prepare us for undergoing fresh hardships as we continued our journey. Here it was that, as we were crossing a river, the ice gave way under me; and I would have completed my sacrifice, had the water there been a little deeper.

To tell you what occurred during the last three months of Winter would require a repetition of all that befell us during the three preceding. Our route was, indeed, a different one, but we experienced the same difficulties. The month of February was the severest [104] as to temperature; but that of March seemed to us the most troublesome, on account of the smoke. We passed the former in scarcity, but in

precedé: Nous avons bien tenu des routes differentes, mais nous y avons eu les meſmes peines. Le mois de Fevrier a eſté le plus rude [104] pour le froid, mais celuy de Mars nous a ſemblé le plus importun pour la fumée; Nous avons paſſé le premier dans la diſette, & le ſecond dans l'abondance des orignaux, que Dieu ſembloit conduire comme par la main dans noſtre cabane, bien plus qu'en celle des autres, & j'ay jugé que ſa bonté infinie a voulu recompenſer par ce petit ſoulagement temporel, la fidelité que nos Sauvages ont conſtamment gardée pour les prieres & pour le ſaint ſacrifice de la Meſſe, que j'ay celebré tous les jours dans leur cabane.

C'eſt pendant ces deux mois, que nous avons reſſenty par deux fois un tremble-terre aſſez moderé, mais qui eſt la continuation de celuy qui commença ſi violemment dans tout le Canada en l'année 1662. & qui n'a point ceſſé du depuis en ces quartiers du Nord, quoy que comme j'ay dit, il ne ſe faſſe ſentir que fort peu, & de temps en temps ſeulement.

Enfin, pour ne pas uſer de redite toutes nos routes, qui n'ont eſté que par des chemins tous ſemez de Croix, ſe terminerent bien à propos à un lac qui porte le [105] nom de la Croix, parce qu'il en forme tres-parfaitement la figure: afin de luy faire porter encore plus juſtement ce beau nom, nous plantaſmes aux environs beaucoup de Croix, en memoire de celles que nous y avions ſouffertes pour y arriver.

Ce fut encore une providence de Dieu, qui nous avoit deſtiné les quartiers de ce Lac de la Croix, pour faire obſerver à nos Sauvages les ſaintes Ceremonies de l'adoration de la Croix. On s'eſtonnera peut-eſtre que pour bien celebrer les plus auguſtes Myſteres

the latter enjoyed an abundance of moose, which God seemed to lead with his own hand into our cabin, much oftener than into that of the others; and I concluded that, in his infinite goodness, he wished to reward, by that little temporal succor, the faithfulness with which our Savages constantly attended prayers and the holy sacrifice of the Mass, which I celebrated daily in their cabin.

In the course of these two months we twice felt an earthquake,—a rather moderate one, but the continuation of that which began with such violence throughout all Canada in the year 1662, and which has not yet ceased in these regions of the North, although, as I said, it is felt but very slightly and only occasionally.

At length—to avoid repetition—all our journeyings, which were made only by paths all strewn with Crosses, came to an end very fittingly at a lake bearing the [105] name of the Cross, from its having the perfect shape of one. To make it bear that beautiful name for a still better reason, we planted many Crosses in its neighborhood, in memory of those which we had suffered in reaching it.

It was also a providence of God that assigned us the region of this Lake de la Croix for making our Savages observe the holy Ceremonies of the adoration of the Cross. It will perhaps excite astonishment that, for the due celebration of the most august Mysteries of our Religion, we were able to find room in a poor cabin for all that conformity to the Church during Holy Week requires. We accomplished it, however, in order to bring our winter to a happy end, and to consecrate those Rocks and Mountains by all that we possess that is holiest and most worthy

de noſtre Religion, nous ayons pû renfermer dans une pauvre cabane tout ce qui eſt neceſſaire pour ſe conformer à l'Egliſe pendant la Semaine-Sainte: Nous le fîmes pourtant, pour bien terminer noſtre hyvernement, & pour conſacrer ces Rochers, & ces Montagnes, par ce que nous avons de plus ſaint & de plus venerable. Le Jeudy, le Vendredy, & le Samedy Saint, firent de nos foreſts une Egliſe, & de noſtre cabane une ſainte Chapelle, où fort peu des ceremonies, qui ſe pratiquent en ce temps, par les Chreſtiens, furent obmiſes par [106] nos Sauvages; ſur tout ils traitterent avec un grand reſpect, & un religieux ſilence la cabanne ou repoſoit le ſaint Sacrement, pendant la nuit du Jeudy au Vendredy, & l'on ne ceſſa point dans ce profond deſert, d'honorer cet auguſte Myſtere par des prieres continuelles, que les tenebres de la nuit n'interrompirent pas.

Il eſt vray que par tout où nous avons paſſé, nos Sauvages ſembloient ſantifier cette barbarie par leurs communions, & par une vie auſſi innocente, & auſſi ſainte pour leur eſtat, que celle que menent les Anachoretes dans leur ſolitude; mais ils ont voulu mettre le comble à leur pieté, au S. Jour de Paſques, avant que de quitter les bois, pour me faire oublier par de ſi devots exercices, toutes les fatigues que j'avois euës avec eux pendant tout cet Hyver.

Ce fut donc apres ces Feſtes que nous montâmes ſur le Saguenay, le 16. de May 1672. & dés le lendemain nous revîmes avec joye Tadouſſac, que nous avions quitté ſix mois auparavant. C'eſtoit le temps d'entreprendre la Miſſion des Papinachiois, [107] pour laquelle Noſtre-Seigneur m'avoit conſervé aſſez de forces. C'eſt à 30. lieuës au deſſous de Tadouſſac, &

of veneration. Thursday, Friday, and Saturday, of Holy week, converted our forests into a Church, and our cabin into a consecrated Chapel, where very few of the ceremonies observed at this time by Christians were omitted by [106] our Savages. Above all, they showed profound respect for, and maintained a religious silence in, the cabin in which the blessed Sacrament was placed during the night between Thursday and Friday; and in that utter desert this august Mystery was honored without ceasing, in continual prayers which suffered no interruption from the darkness of the night.

Truly, wherever we went, our Savages seemed to sanctify this barbarous region by their communions, and by a life as innocent and holy, for their condition, as that led by Anchorites in their solitude; but they determined to crown their piety on Holy Easter Day, before leaving the woods,—in order, by such devout exercises, to make me forget all the hardships that I had suffered with them throughout that Winter.

After this Festival, accordingly, we ascended to the Saguenay, reaching it on the 16th of May, 1672; and on the following day we joyfully beheld once more Tadoussac, which we had left six months before. It was the season for undertaking the Mission to the Papinachiois, [107] for which Our Lord had left me sufficient strength. Its situation is 30 leagues below Tadoussac, and I reached it safely, at the time when the Savages were arriving there from the depths of the woods to carry on their petty trading with the French.

I gave the necessary instruction to a number of those poor people, who had never seen us before,—baptizing 13 of their children, and administering to

je m'y trouvay heureuſement au temps que ces Sauvages y abordent du fond des bois, pour y faire leur petit commerce avec les François.

Je donnay les inſtructions neceſſaires à pluſieurs de ces pauvres gens, qui ne nous avoient encor jamais veus; je baptiſay 13. de leurs enfans, & adminiſtray aux Adultes les autres Sacremens dont ils eſtoient capables.

La bonté Divine me parut bien admirable pour le ſalut de deux femmes âgées de 80. ans, qui avoient autrefois eſté baptiſées par le feu Pere le Jeune, & n'avoient point veu depuis ce temps-là aucun Miſſionnaire: L'innocence & la pureté de vie qu'elles ont gardée dans leurs foreſts pendant tant d'années, a ſans doute merité la grace que Dieu leur a faite, de ſe trouver icy avant que de mourir, pour ſe preparer à cet important paſſage de l'eternité.

Voila, mon R. Pere, l'abbregé de ce qui s'eſt paſſé pendant mon hyvernement, [108] la grande grace que je vous demande, eſt de m'accorder le meſme bonheur pour l'Hyver prochain, pendant lequel j'eſpere que Dieu me donnera le courage de reparer, par de nouvelles ſouffrances, les fautes que j'ay pû faire pendant celuy-cy. Eſperant cette faveur de V. R. je luy ſeray toute ma vie, &c.

the Adults the other Sacraments for which they were prepared.

God's goodness appeared to me most admirable in the salvation of two women, 80 years of age, who had formerly been baptized by the late Father le Jeune, and had not seen a single Missionary since then. The innocence and purity of life maintained by them in their forests for so many years, undoubtedly won for them the grace that God showed them in causing their visit here, before dying, for the purpose of preparing for that important passage to eternity.

Here ends, my Reverend Father, my brief account of what occurred during my winter campaign. [108] The great favor that I ask of you is to grant me the same happiness next Winter,—when, I hope, God will give me the courage to make amends, by fresh sufferings, for the errors that I may have committed this season. Hoping for that favor from Your Reverence, I am, as long as I live, etc.

[109] De la Miſſion des Outaouacs.

CHAPITRE I.

PLUS de trois cens bapteſmes conferez depuis un an, plus de vingt-cinq Nations éclairées des lumieres de l'Evangile, un bon nombre de malades reſtablis en ſanté d'une façon tres-extraordinaire, des Egliſes dreſſées & des Croix plantées au milieu de l'idolatrie, la Foy portée bien loin vers le Nord & vers le Midy, donnent ſujet de loüer Dieu des benedictions qu'il continuë de verſer abondamment ſur les Miſſions des Outaoüacs.

L'an paſſé l'on donna au public la Carte des Lacs & des Terres, ſur leſquelles ces Miſſions ſont placées; nous avons jugé à propos de la faire encore paroiſtre cette année, pour contenter la curioſité de ceux qui ne l'ont pas veuë, & pour diſtinguer quelques nouvelles Miſſions, qui ſont eſtablies depuis peu en ce païs-là, [110] comme entr'autres celle de S. François Xavier, placée tout de nouveau ſur la riviere qui ſe décharge dans la baye des Puans, à deux lieuës de ſon emboucheure; & celle de la Miſſion des Apoſtres, ſur les coſtes du Nord du Lac Huron. Le P. Henry Nouvel, qui eſt Superieur de toutes ces Miſſions des Outaoüacs, a eu ſoin de celle-cy en particulier, & nous décrit ce qui s'y eſt paſſé en ces termes.

[109] Of the Mission to the Outaouacs.

CHAPTER I.

MORE than three hundred baptisms conferred in one year; more than twenty-five Nations illumined by the light of the Gospel; many sick persons restored to health in a very extraordinary manner; Churches erected and Crosses planted in the midst of idolatry; the Faith borne far to the North and South,—these things give us reason to praise God for the blessings that he continues to pour in abundance upon the Outaouac Missions.

Last year, we published a Map of the Lakes and Territories where these Missions are situated. We have thought best to republish it this year, in order to satisfy the curiosity of those who have not seen it,[4] and to designate some new Missions recently planted in that country,—[110] as, for example, that of St. François Xavier, very lately established on the river emptying into the bay des Puans, two leagues from its mouth; and the Mission of the Apostles, on the Northern coast bordering Lake Huron. Father Henry Nouvel, Superior of all these Outaouac Missions, has had especial charge of the latter, and thus describes what has occurred there.

CHAPITRE II.

DE LA MISSION DES APOSTRES DANS LE LAC DES HURONS.

JE partis de ſainte Marie du Sault, dit le Pere, le 26. Octobre 1671. pour aller prendre mon quartier d'Hyver chez les Amikoüés, où je n'arrivay qu'aprés 18. jours de marche, j'eus la conſolation en chemin de baptiſer 4. petits enfans, & d'inſtruire leurs parens, qui m'eſcouterent bien volontiers.

Le mauvais temps, & les vents contraires nous ayant obligez de nous refugier dans diverſes Iſles, je ne pûs me rendre à [111] celle d'Ekaentouton, que le 6. de Novembre. J'y fis une Miſſion en paſſant, & y baptiſay ſept enfans; c'eſt là que je vis ce bon Sauvage nommé Loüis, qui peut paſſer pour le miracle de ce Chriſtianiſme; car ce n'eſt pas une petite merveille de voir un barbare, qui depuis pluſieurs années demeure ferme dans la reſolution qu'il a priſe de paſſer le reſte de ſes jours dans le Celibat, n'ayant que cette veuë de ſe rendre plus agreable à Dieu, par ce genre de vie, qui eſt inoüy parmy les Sauvages. J'ay eſté ravy de voir le reſpect que les jeunes gens de ſa Nation ont pour luy, & le ſoin qu'il prend de diſpoſer un eſclave à recevoir le Bapteſme au Printemps prochain: aprés luy avoir donné la ſainte Communion, je l'ay laiſſé plein de confiance & de reſolution pour perſeverer, s'appuyant ſur les forces que luy donne le Sacrement de Confirmation,

CHAPTER II.

OF THE MISSION OF THE APOSTLES ON THE LAKE OF THE HURONS.

"ON the 26th of October, 1671,"—says the Father,—"I set out from sainte Marie du Sault to go and take up my Winter quarters in the country of the Amikoués, where I arrived only after 18 days' journeying,—having had the consolation on the way to baptize 4 little children, and to instruct their parents, who heard me very willingly.

"The bad weather and contrary winds forcing us to take refuge in various Islands, I could not reach [111] that of Ekaentouton before the 6th of November. I served as Missionary there, in passing, and baptized seven children. It was there that I saw that good Savage named Louis, who may be regarded as the miracle of this part of Christendom; for it is no small wonder to see a barbarian who for several years has stood firm in his resolve to spend the remainder of his days in Celibacy,—his sole object being to render himself more acceptable to God by this mode of life, which is unheard-of among the Savages. I was delighted to see the respect shown him by the young people of his Nation, and the care taken by him to prepare a slave for receiving Baptism in the following Spring. After giving him holy Communion, I left him full of trust and resolution to persevere, relying on the strength given him by

qu'il a reçu des mains de Monſeigneur noſtre Eveſque.

Eſtant party d'Ekaentouton le 8. Novembre, & ayant eſté arreſté 2. jours, ſur une pointe de rocher par les vents contraires; enfin je me rendis au lieu où je [112] devois paſſer l'Hyver avec les Amicoüés, qui ſont les Sauvages, appellez la Nation du Caſtor. Je donnay commencement à cette Miſſion par le Bapteſme de 14. petits enfans, le jour de la Preſentation de la ſainte Vierge, à laquelle je preſentay ces premiers fruits de ma Miſſion.

Noſtre petite Chapelle fut bien-toſt dreſſée, & enſuite comme conſacrée par le Bapteſme d'une pauvre vieille, à qui la ſanté du corps fut renduë avec la vie de l'ame, par les merites de la ſainte Vierge, & de ſaint François Xavier, à qui elle s'eſtoit recommandée.

Peu aprés cinq petits enfans reçeurent dans le meſme lieu le ſaint Bapteſme, avec toutes les ceremonies de l'Egliſe.

Le Diable envieux du bien que cette Miſſion commençoit de faire, & de l'honneur que j'avois fait rendre à Jeſus-Chriſt par nos Sauvages la nuit de Noël, s'efforça d'en troubler la ſolennité par des ceremonies ſuperſtitieuſes, que nous apellons jongleries, dont ces barbares ſe ſervent pour rendre la ſanté aux malades. Un de nos bons Chreſtiens eſtant reduit à l'extremité par une tres-dangereuſe maladie, [113] les infideles s'aſſemblerent en grand nombre dans ſa cabane, & employerent tout ce qu'ils ſçavoient de ſuperſtitions pour le reſtablir en ſanté: J'en eus nouvelles, & auſſi-toſt ie me tranſportay dans cette cabane, où ie trouvay tout ce monde bien occupé à cette impieté, ie m'approche du malade, ie le

the Sacrament of Confirmation, which he had received at the hands of Monseigneur our Bishop.

"Leaving Ekaentouton November 8th, and being detained 2 days on a rocky point by head-winds, at last I reached the place where I [112] was to pass the Winter with the Amicoués, the Savages known as the Beaver Nation. I began this Mission by Baptizing 14 little children, on the day of the Presentation of the blessed Virgin, to whom I offered those first fruits of my Mission.

"Our little Chapel was soon erected, and was then consecrated, in a certain sense, by the Baptism of a poor old woman; health of body was restored to her with life of the soul, by the merits of the blessed Virgin and of saint Francis Xavier, to whom she had commended herself.

"Soon afterward, in the same place, five little children received holy Baptism with all the ceremonies of the Church.

"The Devil, envious of the good that this Mission was beginning to do, and of the honor I had caused our Savages to pay to Jesus Christ on Christmas night, strove to disturb the solemnity of that occasion by certain superstitious ceremonies which we call jugglery, and which these barbarians employ for restoring the sick to health. One of our good Christians being reduced to a critical state by a very dangerous illness, [113] a large number of infidels assembled in his cabin, and employed all the superstitious rites known to them, to restore him to health. Being informed of this, I repaired at once to that cabin, where I found the entire company very intent on this act of impiety. I approached the sick man, wrought his reconciliation with God by the Sacra-

reconcilie à Dieu, au milieu de cette foule, par le Sacrement de Penitence, & demeure toujours aupres de luy, dans la reſolution de tout ſouffrir pluſtoſt que de permettre qu'on enlevaſt la brebis d'entre les bras de ſon Paſteur: Ces barbares voyant leurs Jongleries interrompuës, ſe fachent, me menacent, & me commandent arrogamment de ſortir, pour leur laiſſer achever ce qu'ils avoient commencé, je tins ferme, & leur dis que ce malade m'appartenoit, parce qu'il eſtoit Chreſtien, & que ie ne l'abandonnerois iamais: Un de ces furieux, plus inſolent que les autres, voulut uſer de la force pour me mettre dehors, ie reſiſtay, les autres ſe ioignent à luy, & m'entrainent avec violence, & comme la fureur eſtoit iointe à la force, ils ne purent pas me mettre hors de la cabane, [114] ſans me laiſſer ſur le viſage des marques de leur colere; i'eſtois plus ravy de porter ces playes, que s'ils m'euſſent donné un empire, & la ſatisfaction qu'ils me firent par apres en reconnoiſſant leur faute, & m'en demandant pardon, ne me fut pas ſi agreable que les coups que i'avois receus, me ſouvenant de la ioye qu'avoient les Apoſtres, quand ils eſtoient trouvez dignes de ſouffrir des ignominies, pour le nom de Jeſus-Chriſt.

Le ſuccez que Dieu me donna ſur un Jongleur fut encore plus éclatant, ie l'allois attaquer de nuit, lorſqu'il ſe mettoit en devoir de pratiquer ſes ſuperſtitions, pour deviner quelle eſtoit la cauſe de la mort de deux enfans decedez peu auparavant; car tant s'en faut qu'il y puſt reüſſir, qu'au contraire, l'auteur de cette Jonglerie ayant veu ſa femme tomber malade, & s'eſtant eſtonné que Dieu luy euſt rendu ſoudainement la ſanté par le moyen de la priere,

ment of Penance, in the midst of that crowd, and remained constantly at his side,—resolved to suffer anything, rather than allow the sheep to be snatched from his Pastor's arms. Those barbarians, seeing their Jugglery interrupted, grew angry, threatened me, and haughtily bade me withdraw and let them finish what they had begun. I stood firm, and told them that the sick man belonged to me, because he was a Christian; and that I would never forsake him. One of those madmen, more insolent than the others, determined to use force in ejecting me; I resisted, the rest joined him, and they dragged me out with violence; and, as rage was added to force, they could not eject me from the cabin [114] without leaving marks of their anger on my face. I was more delighted to bear those wounds than if they had given me an empire; and the atonement that they rendered me afterward, in acknowledging their error and asking my forgiveness, gave me less pleasure than did the blows that I had received,—reminding me, as they did, of the joy felt by the Apostles when they were found worthy of suffering ignominy for Jesus Christ's sake.

"The success that God granted me in the case of a Juggler was still more signal. I went to assail him at night, when he made it a point to perform his superstitious rites in order to divine the cause of the death of two children recently deceased. Now so far was he from succeeding that, on the contrary,—seeing his wife fall ill, and being astonished that God should so suddenly restore her by means of prayer,—the author of that Jugglery acknowledged his error; and with his own hands made, at my bidding, a fine large Cross, which we erected

reconnut ſa faute, & fit luy meſme une belle & grande Croix, par l'ordre que ie luy en donnay, que nous elevâmes avec grande ceremonie, pour eſtre deſormais l'obiet de la veneration [115] de ces Peuples, & pour augmenter le triomphe de la Croix ſur l'idolatrie; ie baptiſay en meſme temps cette vieille femme, à qui Dieu avoit rendu la ſanté par les interceſſions de ſaint François Xavier, & avec elle deux de ſes petites filles, deſia aſſez âgées, leſquelles s'eſtoient renduës dignes de cette grace par l'innocence de leur vie, par leur pieté, & par le ſoin extraordinaire qu'elles ont eu de ſe faire inſtruire en nos Myſteres.

Il fallut terminer cette ceremonie par le Bapteſme d'un enfant de deux iours, afin de pouvoir offrir à N. S. des eſtrennes de tous les âges en ce premier iour de l'année 1672.

Je ne fus pas long-temps ſans reprendre ce ſaint employ. Dés le 6. iour de Janvier, quatre filles bien inſtruites dans les choſes de la Foy, receurent le Bapteſme, puis un homme fait, & enſuite un enfant; aprés quoy, ayant entrepris d'aller faire Miſſion aux Nipiſſiriniens, toutes les fatigues d'un chemin tres-rude furent eſſuyées par la pieté de la pluſpart de ces pauvres Sauvages, mais bien plus par le Bapteſme de neuf enfans, dont deux n'attendoient [116] que ce paſſe-port pour eſtre receus au Ciel, eſtant mort deux jours aprés avoir eſté admis dans l'Egliſe.

Cette Miſſion fut ſuivie d'une autre que j'entrepris vers les Outaoüacs d'Ekaentouton, où Dieu me fit trouver trois enfans à baptiſer, l'un deſquels mourut trois jours aprés, & fut reçu au Ciel.

Ce n'eſtoit qu'une entrée pour le Bapteſme d'un

with much ceremony, to be henceforth the object of [115] these People's veneration, and to increase the triumph of the Cross over idolatry. At the same time, I baptized that old woman whom God had restored to health at saint Francis Xavier's intercession; together with two little girls of hers, already considerably beyond infancy, who had shown themselves worthy of this grace by the innocence of their lives, their piety, and the unusual pains they had taken to become instructed in our Mysteries.

"In concluding this ceremony, I was called upon to Baptize a baby two days old,—that we might be enabled to make Our Lord a new-year's present of people of all ages on that first day of the year 1672.

"It was not long before I resumed this holy occupation. On the 6th day of January, four girls, instructed in matters of the Faith, received Baptism, then a grown man, and next a child. After that, having undertaken to go on a Mission to the Nipissiriniens, I felt all the fatigues of a very rough journey removed by the piety shown by most of those poor Savages; and especially by the Baptism of nine children, two of whom were only waiting [116] for this passport to be received into Heaven,—dying two days after having been admitted into the Church.

"This Mission was followed by another that I undertook to the Outaouacs of Ekaentouton, where God made me find three children to baptize,—one of whom died three days later, and was taken up into Heaven.

"That was merely preliminary to the Baptism of a young man of twenty years, a child of eight, two young married men, three young girls of fifteen or

jeune homme de vingt ans, d'un enfant de huit ans, de deux jeunes hommes mariez, de trois jeunes filles de quinze à ſeize ans, de ſix jeunes garçons de douze à quatorze ans, & de deux veuves les plus conſiderables de toute la Nation; c'eſt le choix que je fis parmy les Catechumenes, n'admettant à ce Sacrement, que les plus fervens, les mieux inſtruits, & les plus conſtans dans la pratique de la vertu.

Vers ce meſme temps, je fis diverſes courſes ſur les glaces pour chercher la brebis égarée, j'y trouvay à donner le Bapteſme à cinq enfans, & à un jeune homme malade, pour le ſalut duquel la Providence a eu les yeux plus ouverts que moy, parce que l'ayant baptiſé par [117] mégarde, non pas avec de l'eau naturelle, mais avec une certaine liqueur qui coule des arbres vers la fin de l'Hyver, qu'on apelle eau d'Erable, que je prenois pour de l'eau naturelle, je reconnus mon erreur lorſque voulant donner à ce malade quelque priſe de Theriaque, je demanday de l'eau d'erable, qui eſtant naturellement ſucrée, eſt plus propre à cet effet, on me preſenta de la meſme liqueur dont je m'eſtois ſervy pour le baptiſer, ce qui m'obligea à reparer cette faute heureuſement peu auparavant ſa mort.

Le Printemps s'approchant, il fallut ſonger à mettre fin à mon hyvernement, pour retourner au Sault, nos Chreſtiens ſe voulant conſoler de mon abſence, firent une grande Croix & me prierent de les affiſter, lorſqu'ils la planteroient au milieu de leurs Champs, ce qui fut fait avec bien de la devotion, chantans en leur langue le *Vexilla*, pendant que ce bois adorable s'élevoit en haut, & ils me promirent que tous les iours ils ne manqueroient pas de venir

sixteen, six lads from twelve to fourteen years old, and two widows, the foremost women of the entire Nation. Such was my choice from among the Catechumens, admitting to this Sacrament only the most fervent, the best instructed, and the most constant in the practice of virtue.

"About the same time, I made various excursions on the ice in quest of stray sheep,—finding five children to Baptize, and a sick young man, for whose salvation Providence was more watchful than I. For, having inadvertently baptized him, [117] not with natural water, but with a certain liquor that runs from the trees toward the end of Winter, and which is known as 'Maple-water,' which I took for natural water, I discovered my mistake when, wishing to give this patient a dose of Theriac, I asked for some maple-water,—which, being naturally sweet, is more suitable for such a purpose. I was given some of the same liquor that I had used in baptizing him, and was thus obliged to repair that error,—happily, a little before his death.

"With the approach of Spring, I was forced to think about closing my winter's work and returning to the Sault. Our Christians, seeking consolation for my absence, made a large Cross, and begged me to assist them when they planted it in the midst of their Fields. This ceremony was performed with much devotion, the *Vexilla* being sung in their language while that adorable wood was being raised aloft; and they promised me that they would come daily, without fail, and pay their homage to this triumphant Standard of the King [118] of Heaven and Earth.

"I was obliged, then, to my regret, to leave these

rendre leur hommage à ce triomphant Eſtendard du Roy [118] du Ciel & de la Terre.

Il me fallut donc quitter à regret ces bons Neophites, aprés avoir baptiſé pluſieurs de leurs enfans, & pour ne pas perdre mon temps en m'en retournant, ie paſſay par Miſſiſak, où ie fis neuf Bapteſmes, & y exerçay les fonctions de Miſſionnaire, autant que le peu de temps que i'avois à reſter parmy eux, me le put permettre.

Avant que de finir ce recit, ie dois cette reconnoiſſance à la memoire du Pere Jean de Brebeuf, qui a autrefois conſacré une partie de ce Lac par ſes travaux, & qui a donné ſa vie pour Jeſus-Chriſt, par la plus horrible de toutes les cruautez des Iroquois, ie luy dois, dis-ie, cette reconnoiſſance, de publier quelques merveilles que Dieu a voulu operer envers nos Sauvages par ſes merites; ie n'en raporteray que trois qui me paroiſſent conſiderables.

Un enfant ſe trouvant ſi malade que tous les remedes eſtoient ſans effet, ſes parens s'aviſerent d'y employer les Jongleurs, mais voyant que le mal alloit touiours s'augmentant, ils eurent une meilleure [119] penſée, qui fut de me preſenter leur enfant; je le vis, mais il eſtoit ſi mal que je ne crus pas qu'aucun remede humain puſt le delivrer; je recommanday donc aux parens d'avoir recours à Noſtre-Seigneur, qui ſe laiſſeroit flechir par les interceſſions d'un de ſes ſerviteurs, que la pluſpart des Sauvages avoient veu dans le païs des Hurons, & je leur ordonnay enſuite d'apporter l'enfant en la Chapelle trois jours de ſuitte, pour luy faire prendre un peu d'eau, dans laquelle j'avois trempé une Relique du Pere de Brebeuf, dés le ſecond jour, il fut guery, & ſon Pere

good Neophytes, after baptizing many of their children; and not to waste my time on my return, I called at Missisak, where I conferred nine Baptisms, and discharged a Missionary's duties as far as was possible in the short time I could remain there.

"Before concluding the present account, I owe this tribute to the memory of Father Jean de Brebeuf,— who years ago consecrated a part of this Lake by his labors, and gave his life for Jesus Christ, suffering the most horrible of all the cruelties practiced by the Iroquois,— I owe it as a tribute to his memory, I say, to make known some marvels that God was pleased to work upon our Savages by virtue of his merits. I will relate only three instances, which seem to me noteworthy.

"A child being so ill that all remedies were ineffectual, its parents decided to call in the Jugglers; but seeing that the ailment was growing constantly worse, they thought of a better [119] plan, which was to bring their child to me. I examined it, but so serious was its disease that I did not think any human remedy could save it. Accordingly, I advised the parents to have recourse to Our Lord, who would suffer himself to be moved by the intercession of one of his servants whom most of the Savages had seen in the country of the Hurons. I then bade them bring the child into the Chapel on three successive days, to let it take a little water in which I had dipped a Relic of Father de Brebeuf's. With the second day a cure was wrought, and the child's Father testified his joy in a public banquet that he gave to commemorate the occasion, after which he received Baptism.

"A young woman who had been baptized some

en témoigna ſa joye dans un feſtin public qu'il fit à cette occaſion, & enſuite receut le Bapteſme.

Une jeune femme qui avoit eſté baptiſée il y a quelques années au Cap de la Magdelaine, fut ſurpriſe d'une groſſe fiévre, qui la mettoit en grand danger, avec un petit enfant qu'elle allaittoit: Je fus la voir pour la conſoler, & ayant trouvé qu'elle ſe portoit fort mal, aprés quelques prieres que je luy fis faire, je luy donnay à boire un peu d'eau, où j'avois trempé ces meſmes Reliques; elle s'endormit là-deſſus, [120] paſſant tout le jour dans ce doux ſommeil, dés le lendemain elle ſe trouva entierement guerie, & alla comme les autres femmes dans la foreſt, pour en apporter ſa charge de bois.

Une jeune Chreſtienne, fille d'une mere idolatre, ſe vit affligée d'une facheuſe fluxion ſur un œil, & ſur une jouë, ſa mere n'épargna ni remedes ni Jongleries pour ſa gueriſon, mais tout fut inutile. J'appelay la fille dans la Chapelle, je luy lavay l'œil & la iouë de la meſme eau dont i'ay parlé, & dés la premiere fois, elle ſe trouva parfaitement guerie de ſon mal.

Voila, mon R. Pere, une partie de ce qui s'eſt paſſé pendant mon hyvernement de plus de ſix mois que i'ay employez à parcourir les Miſſions du Nord du Lac Huron, depuis ſainte Marie du Sault iuſqu'à Nipiſſing, c'eſt à dire plus de cent lieuës, ie vous prie de m'aider à remercier Noſtre Seigneur, des bontez qu'il a euës pendant tout ce temps-là pour les oüailles, & pour le Paſteur.

years before, at Cap de la Magdelaine, was seized with a violent fever, which endangered her life as well as that of her little one whom she was nursing. I went to see and comfort her; and, finding her exceedingly ill, I gave her, after making her say some prayers, a little water to drink, in which I had steeped the above-named Relics. Thereupon she fell asleep, [120] and passed the whole day in that sweet slumber. On the morrow she felt entirely cured, and went into the forest with the other women to fetch her load of wood.

"A young Christian, the daughter of an idolatrous mother, was afflicted with a painful inflammation of one eye and a cheek. Her mother spared neither medicines nor Juggler's arts to cure her, but all in vain. Calling the girl into the Chapel, I bathed her eye and cheek with the water already mentioned; and, with the first application, she was entirely cured of her ailment.

"Such, my Reverend Father, is a part of what occurred during my winter campaign of more than six months, occupied in visiting the Missions of the North, around Lake Huron, from sainte Marie du Sault to Nipissing — that is, more than a hundred leagues. I pray you to help me give thanks to Our Lord for the goodness that he has shown, during all that period, to the flock and to the Pastor."

[121] CHAPITRE III.

DE LA MISSION DE SAINTE MARIE DU SAULT.

DIEU a continué ſes miſericordes ſur cette Miſſion, qui conte depuis un an plus de cent quarante-cinq perſonnes baptiſées dans une belle Egliſe baſtie depuis peu en ce pays-là, qui attire l'admiration, non ſeulement des Sauvages, mais auſſi des François, qui la conſiderent comme une choſe aſſez ſurprenante, eſtant avancée comme elle eſt plus de quatre cent lieuës dans les forets.

Noſtre-Seigneur qui a voulu jetter les premiers fondemens de ce Chriſtianiſme par des ſignes extraordinaires, a eu la bonté de l'amplifier par les meſmes moyens, par leſquels il luy a donné naiſſance: Il a operé des merveilles en tous les aages, pour faire voir que tous eſtoient apellez à ſon Royaume; nous n'en rapporterons que deux de chaque aage, qui ſuffiront pour faire voir que les miſericordes de Dieu s'eſtendent juſques icy.

[122] Dans l'aage le plus tendre, la premiere merveille qui arriva le 29. Octobre. 1671. fut telle. Pluſieurs Sauvages ayant eſté baptiſé tous enſemble en ce jour dedié au grand Protecteur de l'Egliſe S. Michel, dont on donna le nom à un des baptiſez, & celuy de Gabriel à un autre, qui eſtoit un enfant de trois à quatre ans; cet enfant eſtoit tout moribond, & meſme durant les quatre iours, qui ſuivirent ſon bapteſme, il perdit tout ſentiment; de ſorte qu'on le

[121] CHAPTER III.

OF THE MISSION OF SAINTE MARIE DU SAULT.

GOD has continued his mercies toward this Mission, which, in the past year, shows more than a hundred and forty-five persons baptized,—in a fine Church, recently built in this country. It is an object of admiration, not only to the Savages, but also to the Frenchmen, who regard its appearance with considerable surprise,—situated as it is, on the frontier, more than four hundred leagues in the forests.

Our Lord, who was pleased to lay the first foundations of Christianity here by extraordinary signs, has had the goodness to enlarge it, by the same means through which he gave it birth. He has wrought wonders in people of all ages, to show that all were called to his Kingdom. We shall cite but two of each age, which will suffice to prove that God's mercies extend even to this place.

[122] In the tenderest age, the first marvel that occurred was the following, of October 29, 1671. A number of Savages had been baptized, all together, on that day, dedicated to the great Protector of the Church, St. Michael; his name was given to one of the baptized, and that of Gabriel to another, the latter being a child three or four years old. This child was at death's door, and he even lost all consciousness during the four days following his baptism, so that he was already regarded as dead,—when

tenoit defia pour mort, quand le Pere Gabriel Druillettes, qui a foin de cette Miffion, alla faire fur luy quelques prieres, & luy jetta de l'eau benifte, en forme de Croix; ce qu'il n'eut pas fi toft fait, qu'au grand eftonnement de tout le monde, l'enfant fut parfaitement guery; & depuis il ne ceffe de faire, de foy-méme, à tous momens, le figne de la Croix, comme en reconnoiffance de cette faveur.

La feconde merveille eft arrivé en la perfonne d'une jeune fille d'un Capitaine Outaoüac, nommée Urfule; elle eftoit malade à l'extremité d'une fiévre continuë, qui l'avoit reduite fi bas, que depuis longtemps elle ne mangeoit plus; un [123] jour de Vendredy le Pere la fut voir, & l'ayant inftruite fur le Myftere de la Paffion de Noftre-Seigneur, il luy dit que c'eftoit à tel jour qu'il avoit verfé fon fang pour noftre falut, & l'encouragea à prendre confiance en l'eau benite; il en iette en mefme-temps fur elle, priant faint François Xavier d'interpofer fon credit pour fa guerifon: apres quoy, il fort de la cabane, & le lendemain matin le pere de la malade vint en diligence à l'Eglife, & dit au Pere Druillettes, remercions Dieu, ma fille vit, elle commença à manger hier au foir, incontinent apres que tu fus forty de ma cabane.

Nous pouvons faire choix de deux autres merveilles affez extraordinaires que Dieu a operées fur des perfonnes plus avancées en age: une jeune femme eftoit prefque aux abois, & on ne croyoit pas qu'elle duft vivre encore un iour: Tout l'enfer fembla s'intereffer pour la remettre en fanté, mais cette guerifon eftoit duë au Ciel, le plus fameux Jongleur du pays avoit remply la cabane de la malade d'un grand nombre de fes fuppofts, pour faire autour d'elle toutes leurs

Father Gabriel Druillettes, who has charge of this Mission, went to say some prayers over him, and sprinkled him with holy water, making therewith the form of a Cross. Scarcely had he done so when, to the great astonishment of all, the child became entirely well; and since then he has been constantly making the sign of the Cross, of his own accord, as if in gratitude for this favor.

The second marvel befell an Outaouac Captain's young daughter, named Ursule. She was mortally ill with a chronic fever, which had brought her so low that she had long since ceased to eat. One [123] Friday, the Father went to see her; and, after instructing her concerning the Mystery of Our Lord's Passion, told her that it was upon that day of the week that he had shed his blood for our salvation, and encouraged her to put her trust in holy water. At the same time, he sprinkled some upon her, entreating saint Francis Xavier to interpose his influence for her cure. After this, he left the cabin; and on the next morning the sick girl's father hastened to the Church, and said to Father Druillettes: "Let us thank God, my daughter lives; she began to eat last evening, immediately after thou hadst left my cabin."

We can select two more quite extraordinary wonders, which God has wrought in persons more advanced in years. A young woman was almost at death's door, and was not expected to live a day longer. All hell seemed to be interested in her recovery, but her cure was due to Heaven. The most noted Juggler of the country had filled the sick woman's cabin with his underlings, to execute in her presence all their [124] diabolical ceremonies.

ceremonies [124] diaboliques; le Pere y eſtant entré reprit ce Jongleur, de ce qu'ayant eſté luy-méme guery par la vertu de la priere, il ne gardoit pas la promeſſe qu'il avoit faite de ne plus uſer deſormais de ces ſortes de ſuperſtitions, il le fit ſortir de la cabane avec toute ſa ſuitte, & en la place de ces miniſtres d'enfer, ayant aſſemblé les enfans il les fait prier Dieu avec la malade, ce ne fut pas inutilement, car incontinent aprés elle fut ſaiſie d'un doux ſommeil, & le jour ſuivant, auquel on iugeoit qu'elle devoit mourir, elle ſe trouva de grand matin à l'Egliſe, dans une parfaite ſanté, pour y rendre graces à Dieu, & à ſaint Xavier ſon liberateur.

L'autre merveille fut faite en la perſonne d'un jeune homme, lequel ayant eſté bleſſé d'un coup de fleche, qu'on penſoit étre encore dans le corps, fut frotté d'eau beniſte par cinq fois, & incontinent guery, lorſque tout le monde en deſeſperoit.

La vieilleſſe a eu part auſſi à ces faveurs, nous n'en raportons icy que deux exemples. Une femme fort aagée & toute moribonde, prend reſolution d'aller encore [125] une fois à l'Egliſe, avant que de mourir; ſes parens, qui ne croyoient pas qu'elle puſt faire deux pas, la detournent de ce deſſein; elle perſiſte, & dit hautement qu'elle ne mourra point contente, qu'elle ne ſe ſoit acquittée de cette devotion; On l'emmeine donc en noſtre Chappelle, & elle y addreſſe des prieres à Dieu, ſi ardentes, qu'elles raviſſent tous ceux qui l'entendoient, & enſuite on l'aide à retourner chez elle, où elle véquit encore contre l'attente de tout le monde, & elle ne mourut point qu'aprés avoir declaré, qu'elle penſoit avoir eſté tranſportée dans le Paradis, où elle diſoit avoir veu certaines perſonnes,

The Father entered, and rebuked this Juggler for not keeping the promise he had made, after being himself cured by prayer, not to employ superstitious rites of that sort any longer. He made him leave the cabin, with all his suite; and, gathering the children to take the place of those ministers of hell, he caused them to unite in prayer with the sick woman. Nor was it in vain; for immediately afterward she was overtaken by a sweet sleep, and on the morrow, when her friends thought that she must die, she made her appearance early in the morning at Church, in perfect health, to give thanks to God and to saint Xavier, her deliverer.

The other wonder was wrought upon a young man who, after being wounded with an arrow, which was thought to be still in his body, was rubbed with holy water five times, and straightway cured, when all were in despair over him.

Old age also shared in these favors. We cite here only two instances. A woman of great age, and very near death, resolved to go to [125] Church once more before dying. Her kinsfolk, believing that she could not walk two steps, sought to dissuade her from this purpose. She persisted, declaring emphatically that she could not die content without performing that act of devotion. She was accordingly conducted to our Chapel, where she offered such fervent prayers to God that they delighted all who heard her; and then she was helped back to her home, where she continued alive, contrary to every one's expectation. Nor did she die until she had told how she thought that she was borne to Paradise, where, she said, she saw certain persons whom she

qu'elle fit connoiſtre, nommant entr'autres une fille qui eſtoit morte peu de temps aprés ſon Bapteſme.

Un Vieillard aveugle ſe fit conduire à l'Egliſe, & y demanda à Noſtre-Seigneur la veuë, & la demanda avec tant de foy, que ſa priere fut exaucée, il en rend graces à Dieu, il ſort de l'Egliſe parfaitement guery & s'en allant dans les bois, il y fait ſa chaſſe, il y tend des pieges aux orignaux pendant tout l'Hyver, & agit comme ſi jamais [126] il n'avoit eſté aveugle.

On pourroit aporter pluſieurs autres merveilles de cette nature qui ont ſervy beaucoup à deraciner les deux principaux vices qui regnent parmy ces Peuples, ſçavoir la jonglerie, & la poligamie; car on y voit des perſonnes que la mort enleve ſubitement, parce qu'elles s'adreſſent à leurs Jongleurs, & d'autres qui rechapent du danger manifeſte, parce qu'elles ont recours à Dieu; on voit ſouvent que les Sauvages, qui ont pluſieurs femmes, ſouffrent une cruelle faim, & que les Chreſtiens du meſme lieu ſont dans l'abondance, qui leur eſt manifeſtement procurée par les prieres des enfans: on voit evidemment que la ſuperſtition de ceux qui mettent leur eſperance en pluſieurs demons familiers, qu'ils tiennent pour maiſtres de leur vie, & de leur bonne fortune, eſt confonduë; & que ceux, qui ne reconnoiſſent point d'autres divinitez que la Lune & le loup ſont frapez de maladie, pendant que ceux, qui ne recõnoiſſent que le vray Dieu, joüiſſent d'une ſanté parfaite: Enfin on remarque que le Chriſtianiſme s'eſtablit icy malgré tout l'enfer, qui ne manque pas d'y [127] mettre bien des oppoſitions, mais elles ne ſerviront qu'à rendre cette Egliſe, dautant plus floriſſante, qu'elle a plus de perſecutions à ſouffrir.

designated,—naming, among others, a girl who had died soon after Baptism.

An Old blind man had himself led to the Church, and there asked Our Lord for sight, asking it with such faith that his prayer was answered. Thanking God, he left the Church entirely cured, and went away into the woods, where he pursued his hunting and set his moose-traps all Winter long, acting as if he [126] had never been blind.

We could instance many more wonders of like nature, which have gone far toward eradicating the two chief vices prevalent among these Tribes,—namely, jugglery and polygamy; for we see persons suddenly carried off by death because they have recourse to their Jugglers, and others who escape manifest danger because they have recourse to God. We often see Savages with several wives suffer cruel hunger, and Christians of the same place enjoying an abundance which is evidently procured them by the children's prayers. We plainly see superstition confounded in those who put their hope in a number of familiar demons, whom they regard as the masters of their lives and welfare; and those smitten with disease, who acknowledge no other divinities than the Moon and the wolf; while they who recognize only the true God enjoy perfect health. We see, in fine, Christianity becoming established here despite all hell, which fails not to [127] place numerous obstacles in its way; but they will only serve to render this Church the more flourishing, in proportion to the number of persecutions that it has to endure.

CHAPITRE IV.

DE LA MISSION DE SAINT IGNACE À MISSILIMAKINAC.

LES Hurons de la Nation du Petun, appellés Tionnontaté, ayant autrefois efte chaffez de leur pays par les Iroquois, fe refugierent en cette Ifle fi celebre pour la pefche, nommée Miffilimakinac; mais ils n'y purent refter que peu d'années, ces mefmes ennemis les ayant obligez de quiter ce pofte fi avantageux; ils fe retirerent donc plus loing dans des Ifles, qui portent encore leur nom & qui font à l'entrée de la baye des Puans: mais ne s'y trouvant pas encore affez en affurance, ils fe retirerent bien avant dans les bois; & de là enfin choifirent pour derniere demeure, l'extremité du lac Superieur, dans un endroit qu'on a apelé la pointe du S. Efprit. Ils eftoient là, affez eloignez des Iroquois [128] pour ne les pas craindre, mais ils eftoient trop prés des Nadoüeffi, qui font comme les Iroquois de ces quartiers du Nord, eftant les Peuples les plus puiffans & les plus belliqueux de ce pays.

Tout s'eftoit neanmoins paffé affez paifiblement pendant plufieurs années, jufqu'à la derniere, que ces Nadoüeffi ayant efté irritez par les Hurons, & par les Outaoüacs, la guerre s'alluma entr'eux, & on la commença avec tant de chaleur que quelques prifonniers, qu'ils firent les uns fur les autres, ont paffé par le feu.

Les Nadoüeffi n'ont pas voulu neantmoins com-

CHAPTER IV.

OF THE MISSION OF SAINT IGNACE AT MISSILIMAKINAC.

THE Hurons of the Tobacco Nation known as the Tionnontatés, being expelled years ago from their country by the Iroquois, took refuge in that Island so noted for its fisheries, named Missilimakinac. Here, however, they were suffered to remain but a few years, that same foe compelling them to leave so advantageous a position. They therefore withdrew farther to some Islands, which still bear their name, situated at the entrance to the bay des Puans;[5] but, not finding themselves even there sufficiently secure, they retired far into the depths of the woods; and thence finally sought out, as a last abode, at the very end of lake Superior, a spot that has received the name of point St. Esprit. There they were far enough from the Iroquois [128] not to fear them, but too near the Nadouessi,—who are the Iroquois, so to speak, of those Northern regions, being the most powerful and warlike People of that country.

Still, everything had been quite peaceful for a number of years until last year, when, these Nadouessi being angered by the Hurons and the Outaouacs, war broke out between the two sides, beginning with such warmth that some prisoners captured on each side were burned to death.

The Nadouessi, however, would not begin hostilities until after they had sent back to Father Marquette

mencer aucun acte d'hoſtilité, qu'aprés avoir renvoyé au Pere Marquette, quelques Images, dont il leur avoit fait preſent, pour leur donner quelque idée de noſtre Religion, & les inſtruire par les yeux, puiſqu'il ne pouvoit pas le faire autrement, à cauſe de leur langue qui eſt entierement differente de celle des Hurons & des Algonquins.

Des ennemis ſi redoutables jetterent bien-toſt la frayeur dans les eſprits de nos Hurons, & de nos Outaoüacs, qui prirent reſolution d'abandonner la pointe du [129] Saint Eſprit, & tous leurs champs qu'ils cultivoient depuis long-temps.

Dans cette retraitte, les Hurons ſe ſouvenans des grandes commoditez, qu'ils avoient autrefois trouvé à Miſſilimakinac, jetterent les yeux ſur cet endroit pour s'y refugier, & c'eſt ce qu'ils ont fait depuis un an.

Ce lieu a tous les avantages qu'on peut ſouhaitter pour des Sauvages, la peſche y eſt abondante en tout temps, les terres y ſont de grand raport, la chaſſe de l'ours, du cerf, & du chat ſauvage s'y fait heureuſement, d'ailleurs c'eſt le grand abord de toutes les Nations qui vont ou qui viennent du Nord, ou du Midy.

C'eſt pour cela, que dés l'an paſſé, prevoyant bien ce qui eſt arrivé, nous y avions dreſſé une Chapelle, pour y recevoir les paſſans, & pour cultiver les Hurons, qui s'y ſont arreſtez.

Le Pere Jacques Marquette, qui les a ſuivis depuis la pointe du S. Eſprit, continuë d'avoir ſoin d'eux, comme il ne nous a pas donné de memoires particuliers de ce qui s'eſt paſſé en cette Miſſion, tout ce qu'on en peut dire eſt, que cette Nation [130] ayant

certain Pictures which he had given them, to convey to them some idea of our Religion and teach them through their eyes; he could not accomplish this otherwise, on account of their language being entirely different from the Huron and the Algonquin.

Such redoubtable enemies soon struck terror to the hearts of our Hurons and Outaouacs, who resolved to abandon point [129] Saint Esprit and all their fields, which they had long been cultivating.

In this retreat the Hurons, recalling the great advantages that they had formerly enjoyed at Missilimakinac, turned their eyes thither, purposing to seek refuge there, which they did a year ago.

That spot has everything possible to commend it to Savages: fish are abundant at all seasons, and the soil is very productive; there is excellent hunting,—bears, deer, and wildcats; and, furthermore, it is the great resort of all Nations going to or coming from the North or the South.

Therefore last year, clearly foreseeing what has occurred, we erected a Chapel there, to receive the passers-by and to train the Hurons who have there taken up their abode.

Father Jacques Marquette, who followed them from point St. Esprit, continues in charge of them. As he has not furnished us any special account of the occurrences at that Mission, all that can be said about it is that, this Nation [130] having been trained in Christianity years ago, before the Hurons' destruction, those who have continued in the Faith now display great fervor. They fill the Chapel daily, visit it often during the day, and sing God's praises there with a devotion that has communicated itself in no small measure to the French who have

autrefois eſté elevée dans le Chriſtianiſme avant la deſtruction des Hurons, ceux qui ſe ſont conſervez dans la Foy, ſont à preſent dans une grande ferveur; ils rempliſſent tous les jours la Chapelle, pendant le jour ils la viſitent ſouvent, ils y chantent les loüanges de Dieu, avec une devotion, qui en a beaucoup donné aux François, qui en ont eſté les témoins; les adultes y ont eſté baptiſez, les vieillards donnent l'exemple aux enfans pour ſe rendre aſſidus aux prieres. En un mot ils pratiquent tous les exercices de pieté qu'on peut attendre d'un Chriſtianiſme formé depuis plus de 20. ans, quoy qu'il ait eſté la plus part de ce temps-là, ſans Egliſe, ſans Paſteur, & ſans autre Maiſtre que le Saint-Eſprit.

witnesssed it. There the grown people have been baptized, and the old people set the children an example in their assiduous attendance at prayers. In a word, they observe all the exercises of piety that can be expected from a Christian body organized more than 20 years ago,—although it has been, most of that time, without Church, without Pastor, and without other Teacher than the Holy Ghost.

[131] CHAPITRE V.

DE LA MISSION DE S. FRANÇOIS XAVIER.

ARTICLE I. DES AVANTAGES DU LIEU CHOISI POUR BASTIR LA CHAPELLE.

LA baye communement apellée des Puans, reçoit une riviere, dans laquelle on fait la péche de gibier & de poiſſon tout enſemble; Les Sauvages en ſont les inventeurs; car s'eſtant aperceus que les Canards, les Cercelles & les autres oyſeaux de cette nature, vont chercher dans l'eau les grains de folle avoine qui s'y trouvent vers la ſaiſon d'Automne; ils leur tendent des rets ſi adroitement, que ſans compter le poiſſon, ils y prennent quelquefois en une nuit juſqu'à cent pieces de gibier. Cette peſche n'eſt pas moins agreable qu'elle eſt utile; car c'eſt un plaiſir de voir dans un rets, quand on la tire de l'eau, un Canart pris proche d'un brochet, & les Carpes ſe broüiller dans les meſmes filets avec les Cercelles. Les [132] Sauvages ſe nouriſſent de cette manne pendant pres de trois mois.

La nature & la neceſſité qui leur ont enſeigné cette ſorte de peſche, leur ont donné auſſi l'invention d'en faire une autre dans la meſme riviere à deux lieuës de ſon emboucheure.

C'eſt une machine un peu groſſiere, mais fort commode pour leur deſſein, & qui fait qu'un enfant peut eſtre excellent peſcheur: Ils la conſtruiſent de telle façon, qu'ils barrent toute la riviere d'un bout à

[131] CHAPTER V.

OF THE MISSION OF ST. FRANÇOIS XAVIER.

ARTICLE I. OF THE ADVANTAGES OF THE SITE CHOSEN FOR BUILDING THE CHAPEL.

THE bay commonly called des Puans receives a river, in which wild fowl and fish are caught both together. Of this practice the Savages are the inventors; for, perceiving that Ducks, Teal, and other birds of that kind dive into the water in quest of the grains of wild rice to be found there toward the Autumn season, they stretch nets for them with such skill that, without counting the fish, they sometimes catch in one night as many as a hundred wild fowl. This fishing is equally pleasant and profitable; for it is a pleasure to see in a net, when it is drawn out of the water, a Duck caught side by side with a pike, and Carp entangled in the same meshes with Teal. The [132] Savages subsist on this manna nearly three months [in the year].

Nature and necessity, which have taught them this mode of fishing, have prompted them to invent still another on the same river, two leagues from its mouth.

It is a device that is somewhat rude, but excellently adapted to their purpose, and it enables a child to fish with great success. They construct it in such a manner as to bar the entire river from one bank to the other, making a sort of palisade of stakes, which they plant in the water in a straight line,

l'autre; c'eſt comme une paliſſade de pieux qu'ils plantent dans l'eau en ligne droite, ne laiſſant de l'eſpace que ce qui eſt neceſſaire pour laiſſer couler les eaux, au travers de certaines clayes qui arreſtent le gros poiſſon: Le long de cette barriere, ils pratiquent des eſchafaux, ſur leſquels ils ſe mettent en embuſcade & y attendent leur proye avec impatience: lorſque le poiſſon ſuivant le fil de l'eau arrive à cette barriere, alors le peſcheur enfonce un ret fait en forme de poche, dans lequel it fait aiſément entrer les poiſſons.

Ces deux ſortes de peſche attirent en cet endroit grand nombre de Sauvages [133] de toutes parts; La ſituation du lieu n'y contribuë pas peu; car ſur le bord de cette riviere, vers l'endroit dont nous venons de parler, on voit une prairie de quatre à cinq arpens de large, terminée de chaque coſté de bois de haute fuſtaye. Et outre les raiſins, les prunes, les pommes & les autres fruits qui y ſeroient aſſez bons, ſi les Sauvages avoient la patience de les laiſſer meurir; il ſe trouve encore dans les prairies une eſpece de citrons, qui ont du raport à ceux de France, mais qui n'ont rien d'amer, non pas meſme dans leur eſcorce, la plante qui les porte tire un peu ſur la fougere.

L'Ours, & le Chat ſauvage, qui eſt grand comme un chien, d'une mediocre hauteur, rempliſſent le païs, & comme le bois y eſt fort clair, l'on voit des grandes prairies dans les foreſts, qui rendent ce ſejour agreable; c'eſt à ces ſortes d'animaux, auſſi bien qu'au Cerf, dont la chaſſe ſe fait aiſément, tant dans le bois qui n'eſt pas épais, que ſur la riviere, dans laquelle il ſe jette ſouvent en courant, & où l'on va le prendre ſans peine.

leaving only space enough to allow the water to run between certain hurdles, which stop the large fish. Along this barrier they arrange scaffolds, on which they place themselves in ambush and await their prey with impatience. When the fish, following the current, reach this barrier, the fisher plunges in a pocket-shaped net, into which he easily coaxes them.[6]

These two kinds of fishing draw to this spot many Savages [133] from all directions. The situation of the place contributes not a little to this result; for, bordering that river, near the spot of which we have just spoken, we see a prairie of four or five arpents in width, bounded on either side by woods of full-grown trees. And besides the grapes, plums, apples, and other fruits, which would be fairly good if the Savages had patience to let them ripen, there also grows on the prairies a kind of lime resembling that of France, but having no bitter taste — not even in its rind. The plant bearing it slightly resembles the fern.[7]

The Bear and the Wildcat — the latter being as large as a medium-sized dog — abound in the country; and as the woods are free from underbrush, extensive prairies are seen in the forests, and contribute to the pleasure of living there. The above-named animals, as well as the Stag, are easily hunted, — both in the woods, which are not dense, and on the river, into which the last-named animal often plunges in its course, when it is pursued, and is taken without difficulty.

To all the advantages of this place may be [134] added the fact of its being the great — and the only — thoroughfare for all the surrounding Nations, who

A tous les avantages de ce lieu, on peut [134] ajouter qu'il eſt l'unique & le grand paſſage de toutes les Nations circonvoiſines, qui ont un commerce continuel entre elles, ou de viſite, ou de trafic; & c'eſt ce qui nous a fait jetter les yeux ſur cet endroit pour y placer noſtre Chapelle, comme au centre de plus de dix Nations differentes, qui nous peuvent fournir plus de quinze mille ames pour eſtre inſtruites des veritez du Chriſtianiſme.

C'eſt là où le Pere Claude Alloüez & le Pere Loüis André ſe ſont arreſtez pour travailler au ſalut de tous ces peuples; & pour le faire plus commodement, ils ſe ſont partagez, l'un s'appliquant aux Nations qui ſont plus reculées dans les bois, & l'autre à celles qui ſont ſur le bord de la baye des Puans.

ARTICLE II. DES PEUPLES QUI HABITENT DANS LA BAYE DES PUANS, & DE LEURS FAUSSES DIVINITEZ.

QUATRE Peuples differens ſont placés vers le fond de la baye, & y vivent en partie de ce qu'ils recüeillent de la terre, & en partie de la peſche & de la chaſſe: [135] Deux autres un peu plus éloignés ſont leur demeure ordinaire ſur les rivieres qui ſe déchargent dans cette meſme baye, du coſté du Nord; & toutes reconnoiſſent diverſes ſortes de divinitez, auſquelles elles ſont ſouvent des ſacrifices. Ces Peuples ont des Dieux comme avoient autrefois les Payens, ils en ont dans le Ciel, dans l'air, ſur la terre, dans les bois, dans les eaux, & meſme dans l'enfer; & comme il s'eſt trouvé des Theologiens qui mettoient des intelligences particulieres, non ſeulement dans les aſtres, mais encore ſur la terre pour la conſervation de chaque eſpece de toutes choſes;

maintain a constant intercourse, either in visiting or trading. Hence it was that we turned our eyes thither, with a view to placing our Chapel there in the midst of more than ten different Nations, who can furnish us over fifteen thousand souls to be instructed in the truths of Christianity.[8]

There Fathers Claude Allouez and Louis André have taken up their abode, for the purpose of laboring to save all those peoples; and, for their greater convenience in this pursuit, they have divided the work,—one devoting himself to the more remote Nations in the forests, and the other to those gathered on the shores of the bay des Puans.

ARTICLE II. OF THE TRIBES DWELLING ABOUT THE BAY DES PUANS, AND THEIR FALSE DIVINITIES.

FOUR different Tribes are situated near the head of the bay, where they live partly on what they gather from the fields, and partly by fishing and hunting. [135] Two others, a little farther away, make their usual abode on the rivers emptying into this same bay from the North; and all acknowledge various sorts of divinities, to whom they offer frequent sacrifices. These People have Gods, as had the Pagans of old,—having them in the Skies, in the air, on the earth, in the woods, in the water, and even in hell. And, as there have been Theologians who placed special intelligences not only in the heavenly bodies, but also on the earth, for the preservation of each species of all creatures, so those of our Savages who are regarded as intelligent among their fellows hold the belief that, besides the Sun and thunder,—which they recognize as the Gods of the Sky and of the air,—each species of animals,

ainſi ceux de nos Sauvages qui paſſent pour intelligens parmy eux, ont cette créance, qu'outre le Soleil & le tonnerre qu'ils reconnoiſſent pour les Dieux du Ciel & de l'air, chaque eſpece de beſtes, de poiſſons & d'oiſeaux, a un genie particulier, qui en a ſoin, qui veille à ſa conſervation, & qui la deffend du mal qu'on luy pourroit faire.

C'eſt pour cela, que comme les Egyptiens mettoient ſur les autels les rats & les ſouris, ainſi ces peuples ont une conſideration [136] particuliere pour ces animaux, comme il parut dans une ſouris que nous avions priſe & jettée dehors, car une fille s'en eſtant ſaiſie, & ayant envie de la manger, ſon pere prit auparavant cette ſouris, & luy fit mille careſſes, nous luy demandaſmes pourquoy il en uſoit ainſi, c'eſt, dit il, que je veux appaiſer le genie qui a ſoin des ſouris, afin qu'un mets ſi extraordinaire n'incommode pas ma fille.

Il y a certains animaux, aux genies deſquels ils rendent beaucoup plus de reſpect qu'aux autres, parce qu'ils leur ſont plus utiles: On ne ſçauroit croire la veneration qu'ils ont pour l'Ours, car quand ils en ont tué quelqu'un à la chaſſe, ils en font d'ordinaire un feſtin ſolennel avec des ceremonies fort particulieres; ils conſervent pretieuſement la teſte de cet animal, ils la peignent des plus belles couleurs qu'ils peuvent trouver, & pendant le feſtin ils la placent dans un lieu eminent, afin quelle y reçoive les adorations de tous les conviez, & les loüanges qu'ils luy donnent les uns apres les autres par leurs plus belles chanſons.

[137] Ils font quelque choſe de ſemblable à l'égard des autres Divinitez; mais pour ſe les rendre

fishes, and birds, has a special genius who cares for it, watches over its safety, and protects it from the harm that might befall it.

Therefore, just as the Egyptians offered rats and mice on their altars, so these people cherish a [136] special regard for these animals, as was illustrated in the case of a mouse that we had caught and thrown outdoors; for, a girl having snatched it up and being inclined to eat it, her father first took the mouse and bestowed a thousand caresses upon it. Upon our asking him why he treated it thus, "Because," said he, "I wish to propitiate the genius that cares for mice, in order that so unusual a dish may not hurt my daughter."

There are certain animals to whose genii they pay far more respect than to others, because they are more useful to them. It passes belief what veneration they have for the Bear; for after killing one in hunting, they are wont to hold a solemn feast over it with very special ceremonies. Carefully saving the animal's head, they paint it with the finest colors they can find; and, during the feast, they place it in an elevated position, to receive the worship of all the guests and the praises that they bestow upon it, one after another, in their choicest songs.

[137] They follow a somewhat similar usage in regard to the other Divinities; but, to secure their favor, they practice devotions of various kinds, of which the following is the most customary and the most important. They pass four or five days without eating, in order that, having their heads weakened by this fast, they may see in their dreams some one of those Divinities, on whom, they think, depends all their welfare; and, as they believe that

favorables, ils pratiquent diverſes ſortes de devotions, dont voicy la plus ordinaire & la plus conſiderable; ils demeurent quatre & cinq jours ſans manger, afin qu'ayant par cette diſette la teſte affoiblie, ils puiſſent voir en ſonge quelqu'une de ces Divinitez, de laquelle ils croyent que depend toute leur bonne fortune; & parce qu'ils croyent qu'ils ne peuvent eſtre heureux à la chaſſe du Cerf, ou de l'Ours, s'ils ne les ont veu auparavant en ſonge; avant que d'aller chercher des beſtes, tout leur ſoin eſt d'avoir en dormant la veuë de celle à qui ils en veulent.

C'eſt pour cela qu'ils ſe preparent à leurs chaſſes par de grands jeûnes, qu'ils prolongent meſme quelquefois juſqu'à dix jours, ce que font plus ordinairement ceux de la Nation des Outagami: ils font bien plus, parce que pendant que les hommes ſont à la chaſſe, on oblige les petits enfans de jeuner, afin de pouvoir reſver à l'Ours, que leurs parens vont chercher, & ils s'imaginent que la beſte ſera [138] priſe, ſi elle eſt une fois veuë en ſonge, meſme par ces enfans.

Ils ont quantité d'autres ſuperſtitions, qu'il ſeroit ennuyeux de raporter icy, mais qui donnent bien de l'exercice à un Miſſionnaire, qui a tous ces monſtres à combattre en meſme temps; c'eſt ce que le P. André a experimenté; nous allons dire quelque choſe des travaux qu'il a ſoufferts pour deſabuſer ces pauvres peuples.

ARTICLE III. DE LA MISSION FAITE AUX PEUPLES DE LA BAYE DES PUANS.

Le Pere les avoit déja fortement attaquez ſur leurs vices, & particulierement ſur leurs ſuperſtitions, pendant quelques mois qu'il avoit paſſé, l'Eſté dernier

they cannot be successful in hunting the Stag or the Bear, unless they have first seen these in a dream, their whole anxiety is, before going to seek these animals, to see in their sleep the animal upon which they have designs.

Accordingly, they prepare for their hunting excursions by long fasts, — which they sometimes protract even to ten days, as is most commonly done by those of the Outagami Nation. They do far more; for while the men are at the hunt, the little children are obliged to fast, that they may dream of the Bear, of which their relatives are in quest; and they imagine that the animal will be [138] caught, if it be once seen in a dream, even by these children.

They have many more superstitions, which it would be tiresome to describe here, but which cause much trouble to a Missionary, — who has all these monsters to combat at the same time. Such has been the experience of Father André, of whose labors, undergone for the sake of freeing those poor people from error, we are about to give some account.

ARTICLE III. OF THE MISSION TO THE PEOPLES AT THE BAY DES PUANS.

THE Father had already assailed them vigorously on account of their vices, and especially their superstitions, during several months which he spent with them last Summer; but wishing to devote the whole Winter to the work, he set out on the 15th of December, to repair thither by a route equally rough and dangerous. For, starting out on the ice that covered the bay, and desiring to make short cuts from point to point, to facilitate and shorten his journey, he found [139] toward evening, when he

avec eux; mais y voulant employer tout l'Hyver, il ſe mit en chemin le 15. Decembre pour s'y rendre par des routes également rudes & dangereuſes; car s'eſtant engagé ſur les glaces de la baye, & voulant couper de pointe en pointe pour ſe faciliter le chemin & l'abreger, il trouva [139] ſur le ſoir, quand il voulut gagner terre, que le paſſage en eſtoit fermé par des montagnes de glaces entaſſées les unes ſur les autres, qui faiſoient comme un rampart, qu'il eſtoit impoſſible de percer: cependant le Soleil ſe coucha avant qu'il peuſt trouver d'iſſuë; Le Pere avoit déja jetté les yeux ſur quelque amas de glaçons, au milieu deſquels il avoit deſſein de paſſer la nuit à l'abry de ces montagnes de glaces; mais il fut bien inſpiré de ne ſe pas arreſter là davantage, car cet amas de glaçons dés la nuit meſme fut enlevé par les vents; il trouva une retraitte plus aſſeurée ſur une pointe de terre qui avance ſur le Lac, & il y demeura avec ſes Compagnons, veritablement ſans danger d'y perir; mais non pas ſans y ſouffrir les rigueurs d'un froid tres-rude. Cependant il fallut garder ce poſte ſi incommode, pendant trois jours, aprés leſquels un vent de biſe ayant ſuccedé à la pluye, ne fit de tout le Lac qu'une glace ſi unie, qu'il eſtoit tres-difficile de marcher ſans tomber preſque à chaque pas. Pour ſe délivrer d'un chemin ſi importun, il ſe jetta dans un autre & plus facheux, & plus dangereux; [140] car ayant pris ſa route le long du bois, & s'eſtant engagé dans un païs embaraſſé de cedres & de ſapins, où les glaces n'eſtoient pas aſſez fortes pour le porter, il enfonçoit à tout moment, il ſe trouva meſme engagé au milieu de quantité de trous, qui s'eſtoient faits dans la glace: de ſorte qu'il luy fut bien difficile de

wished to gain the shore, that access thereto was barred by mountains of ice-floes,— heaped one upon another, and forming a sort of rampart, which it was impossible to pierce. Meanwhile, the Sun set before he could find an outlet. The Father had already directed his attention to a pile of ice-floes, in the midst of which he proposed to pass the night, under the lee of those mountains of ice. But he was happily inspired not to tarry there longer; for that heap of ice was swept away by the wind on that very night. He found a safer retreat on a point of land that projected into the Lake, and there he remained with his Companions,— out of danger, indeed, of perishing, but exposed to the rigors of a very severe cold. Yet he was forced to keep that highly disadvantageous position for three days; after which a north wind, succeeding the rain, made of the entire Lake nothing but one sheet of ice, so smooth that it was extremely difficult to walk without falling at nearly every step. To escape from so arduous a route, he hastened to adopt another, both more difficult and more dangerous; [140] for, taking his course along the woods, and becoming involved in a region encumbered with cedars and firs, where the ice was not strong enough to bear him, he broke through at every moment, and even found himself caught in the midst of numerous holes that had formed in the ice, so that it was difficult indeed for him to extricate himself. Nevertheless, he made his escape, dragging himself out from amid those pitfalls, and continued his journey with the same dangers and fatigues until he reached the spot where the Savages were,— one of whose chiefs offered him a bag of acorns, to regale him well after so much toil. This was not to

n'y pas demeurer. Il échapa neanmoins ſe trainant au milieu de ces precipices, & continua ſa route avec les meſmes perils, & les meſmes fatigues, juſqu'à ce qu'il ſe rendit au lieu, où étoient les Sauvages, dont un des principaux, pour le bien regaler aprés tant de peine, luy fit offre d'un ſac plein de gland, qui n'eſtoit pas à refuſer, car ce n'eſt pas là un petit preſent parmy ces peuples, qui n'ont point, pendant l'Hyver, de mets plus delicieux, quand la chaſſe ou la peſche ne reüſſiſſent pas.

La premiere application du Pere fut à viſiter toutes les cabannes, à enſeigner les enfans, & à expliquer par tout, les myſteres de noſtre religion; Les jours eſtoient trop courts pour contenter la ſainte curioſité de tout ce peuple, qui ne [141] luy donnoit pas meſme le loiſir de prendre ſes repas que bien tard, ni de ſatisfaire à ſes devotions que dans quelque lieu écarté, où l'on ne laiſſoit pas de l'aller trouver.

La cauſe pour laquelle on le recherchoit avec tant d'empreſſement, eſtoient certains Cantiques ſpirituels, qu'il faiſoit chanter aux enfans ſur des airs François, qui plaiſoient extremement à ces Sauvages; de ſorte que, & dans les ruës & dans les cabanes, nos myſteres ſe publioient & y eſtoient receus avec aplaudiſſement, & s'imprimoient inſenſiblement, par ces Cantiques, dans les eſprits.

Ce ſuccez donna du courage au Pere, & luy fit prendre reſolution d'attaquer les hommes par les enfans, & de combattre l'idolatrie par des ames bien innocentes. En effet, il compoſa des Cantiques contre les ſuperſtitions, dont nous avons parlé, & contre les vices les plus oppoſez au Chriſtianiſme, & les ayant enſeignez aux enfans au ſon d'une flute

be refused, being a present of no small account among those people, who have no more delicious dish during the Winter, when they are unsuccessful in hunting or fishing.

The Father's first care was to visit all the cabins, teach the children, and explain on every occasion the mysteries of our religion. The days were too short for satisfying the holy curiosity of all these people, who did not [141] give him leisure even to take his meals until very late; or to perform his devotions, except in some remote spot, whither they persisted in following him.

The reason why he was so eagerly sought was found in certain spiritual Songs that he was wont to have the children sing to French airs, which pleased those Savages extremely; so that our mysteries were published in the streets and cabins, and were received with applause, impressing themselves insensibly on people's minds through these Songs.

This success encouraged the Father, and made him resolve to assail the men through the children, and to combat idolatry with souls of extreme innocence. In short, he composed some Songs against the superstitions that we have mentioned, and against the vices most opposed to Christianity; and after teaching the children to sing them to the accompaniment of a sweet-toned flute, he went everywhere with these little Savage musicians, to declare war on Jugglers, Dreamers, and those who [142] had several wives. And, as the Savages are passionately fond of their children, and will endure anything at their hands, they accepted the reproaches, bitter though these were, that were made them through the Songs, since they came from their children's mouths.

douce, il alloit par tout avec ces petits muſiciens Sauvages declarer la guerre aux Jongleurs, aux Reſveurs, & à ceux qui [142] avoient pluſieurs femmes: & parce que les Sauvages aiment paſſionnément leurs enfans, & ſouffrent d'eux toute choſe, ils agréoient les reproches, quoique ſanglans, qui leur eſtoient faits par ces Cantiques, d'autant qu'ils ſortoient de la bouche de leurs enfans.

Il arrivoit quelquefois, que comme le Pere eſtoit obligé de refuter dans la chaleur de la diſpute les erreurs de ces ſuperſtitieux, & convaincre les vieillards des fauſſetez & des impertinences de leur idolatrie, il arrivoit, dis-je, que cette trouppe d'enfans, s'ennuyant d'entendre tant diſputer, ſe jettoient comme à la traverſe, & entonnant leurs Cantiques, obligeoient leurs parens à ſe taire, ce qui donnoit bien de la joye au Pere, qui voyoit que Dieu ſe ſervoit de ces bouches innocentes pour confondre l'impieté de leurs propres parens.

Outre ces exercices de pieté, qui ſe faiſoient dans le bourg, le Pere aſſembloit les Sauvages dans ſa petite Chapelle, où il avoit trois grandes Images propres pour l'inſtruction de ces Peuples, l'une du jugement univerſel, au haut de laquelle les [143] parens eſtoient bien aiſe qu'on leur fit remarquer la place que tiendroient leurs enfans baptiſez; & au bas, il voyoient avec horreur les tourmens que le diable y endure.

Dans la ſeconde Image, ſont depeints douze embleſmes, dont chacun contient un article du ſimbole des Apoſtres; La troiſiéme faiſoit voir Jeſus mourant en Croix; l'ardeur de venir prier Dieu devant ces Images, & d'y recevoir les inſtructions, eſtoit telle,

It sometimes occurred, when the Father, in the heat of discussion, was obliged to refute the errors of these superstitious people, and convince the old men of the falsity and senselessness of their idolatry,—it was wont to happen, I say, that this band of children, wearying of so much debate, would throw themselves in the way, so to speak, and by striking up their Songs force their parents to be silent. This greatly delighted the Father, who saw God make use of those innocent mouths to confound the impiety of their own parents.

Besides these exercises of piety, which were performed in the village, the Father used to call the Savages together in his little Chapel, where he had three large Pictures adapted to these People's instruction,—one representing the universal judgment, in the upper part of which the [143] parents were glad to be shown the place that their baptized children would occupy; while below they saw, with horror, the torments suffered by the devil.

In the second Picture were represented twelve emblems, each of which contained one of the articles of the Apostles' creed. The third showed Jesus dying on the Cross. Their eagerness to come and pray to God before these Pictures, and to receive instruction, was such that many children used to come barefoot through the snow, over nearly a quarter of a league's distance.

In these occupations the Father passed the whole Winter,—visiting the Villages, one after another, and inspiring a holy emulation as to who should best know the spiritual Songs, and who should have the most children baptized, and children best versed in our mysteries.

que plufieurs enfans y venoient pieds nuds fur la neige pendant prés d'un quart de lieuë de chemin, qu'il y avoit à faire.

C'eft dans ces emplois que le Pere paffa tout l'Hyver, parcourant les Bourgs, les uns apres les autres, & y mettant une fainte émulation à qui fçauroit mieux les Cantiques fpirituels, & à qui auroit plus d'enfans baptifez, & de plus fçavans en nos myfteres.

Il ne faut pas pourtant qu'on fe perfuade qu'on puiffe reprendre les vices des ieunes gens, décrier les Jongleurs, blafmer les feftins fuperftitieux, & combattre à guerre ouverte l'idolatrie, fans recevoir [144] de temps en temps des affrons, parmi des gens qui n'ont ni loix, ni police, ni Magiftrats qui empefchent les defordres: Le Diable prend trop d'intereft à maintenir fon royaume, pour ne pas fufciter des perfecuteurs contre ceux qui le deftruifent; mais ces Croix font les delices des Miffionnaires, qui n'ont point de plus grand defir, que de mefler leur fang avec leurs fueurs. Le Pere n'a pas efté privé de ces faveurs parmy fes travaux Apoftoliques, pendant lefquels il n'a pas laiffé de faire quelques remarques curieufes fur les marées de la baye des Puans, où il a [p]affé une bonne partie de l'année.

ARTICLE IV. MARÉE DE LA BAYE DES PUANS.

Voicy ce que le Pere en écrit. Je n'avois pas efté iufqu'à prefent du fentiment de ceux qui croyent que le Lac Huron eftoit fuiet au flux & reflux auffi bien que la Mer, parce que ie n'avois remarqué rien de bien reglé pendant le temps que i'ay demeuré fur les bords de ce Lac; mais ie commençay à douter [145] qu'il n'y euft en effet de la marée dans la baye des

It must not, however, be thought that one can repress the vices of the young, decry the Jugglers, throw reproach on superstitious feasts, and wage open warfare against idolatry, without receiving [144] occasional affronts among people who have neither laws, nor police, nor Magistrates to check disorder. The Devil takes too much interest in maintaining his kingdom, not to arouse persecutors against those who destroy it; but such Crosses are the delight of Missionaries, who have no greater desire than to mingle their blood with their sweat. Of that privilege the Father has not been deprived amid his Apostolic labors, during which he did not fail to make some curious observations on the tides of the bay des Puans, where he passed a good part of the year.

ARTICLE IV. THE TIDE IN THE BAY DES PUANS.

FOLLOWING is what the Father writes on this subject: "Hitherto I have not shared the opinion of those that believe that Lake Huron is subject to an ebb and flow, in common with the Sea; because I had observed no fixed movement of the sort during the time of my sojourn on the shores of that Lake. But, [145] after passing the so-called 'wild-oats river,' I began to suspect that there might really be a tide in the bay des Puans. We had left our canoe in the water, in very calm weather; and the next morning were greatly surprised to find it high and dry. I was more astonished than the rest, because I bore in mind that for a long time the Lake had been perfectly calm. Thereupon, I determined to study this tide, and at the outset reflected that the contrary, but very moderate, wind did not prevent the flow or ebb, as the case might be. I also became

Puans, apres avoir paſſé la riviere qu'on nomme de la folle avoine: Nous avions laiſſé noſtre canot à l'eau dans un temps fort calme, & le lendemain matin, nous fuſmes bien ſurpris de le voir à ſec; j'en fus plus eſtonné que les autres, parce que je conſiderois que depuis long-temps, le Lac eſtoit parfaitement calme. Dés lors je pris reſolution d'eſtudier cette marée, & d'abord je fis reflexion que le vent contraire, mais fort moderé, n'empeſchoit pas le flux & reflux ſelon ſon cours; je reconnus auſſi, que dans la riviere qui ſe décharge au fond de la baye, la marée monte & deſcend deux fois dans un peu plus de 24. heures; d'ordinaire elle monte d'un pied; & la plus haute marée que j'aye veuë, a fait croiſtre la riviere de trois pieds, mais elle eſtoit aidée d'un vent violent de Nordeſt; ſi le Suroüeſt n'eſt bien fort, il n'empeſche pas le cour de la riviere; de ſorte que pour l'ordinaire, le milieu coule toujours en bas vers le Lac, quoy-que l'eau remonte de chaque extremité, ſelon les temps reglez de la marée; comme il [146] n'y a que deux vents qui regnent dans cette riviere & ſur le Lac, on pourroit aiſement leur attribuer la cauſe de ces marées, ſi elles ne ſuivoient pas le cours de la Lune, dequoy cependant on ne peut pas douter, puiſque j'ay découvert manifeſtement qu'en pleine Lune, les marées ſont plus hautes, qu'elles retardent enſuite, & qu'elles diminüent toujours à proportion que la Lune décroiſt. Il ne faut pas s'eſtonner que ce flux & reflux ſoit plus ſenſible dans le fonds de la baye que dans le Lac Huron, ou en celuy des Ilinois; car quand la marée ne croiſtroit que d'un poulce dans ces Lacs, elle devroit eſtre bien remarquable dans la baye, qui a environ 15 ou 20. lieuës de long, & cinq

aware that, in the river emptying into the bay at its head, the tide rises and falls twice in a little more than 24 hours,—rising usually a foot; while the highest tide I have seen made the river rise three feet, but it was aided by a violent Northeast wind. Unless the Southwest wind is very strong, it does not check the river's course; so that ordinarily the middle flows constantly downward to the Lake, although at each end the water rises with the fixed periods of the tide. As there [146] are but two winds prevailing on that river and on the Lake, one might easily ascribe to them these tides, were it not that the latter follow the Moon's course, a fact which cannot be doubted; for I have ascertained beyond a question that at full Moon the tides are at their highest, then they fall, and they continue to diminish as the Moon wanes. It is not surprising that this flow and ebb is more appreciable at the head of the bay than in Lake Huron, or in that of the Ilinois; for were the tide to rise even but an inch in these Lakes, it would necessarily be very noticeable in the bay, which is about 15 or 20 leagues long by five or six, or more, wide at its mouth, and narrows constantly. Consequently the water, being contracted within a small space at the head of the bay, must of necessity rise much higher there than in the Lake, where it is less confined."

[147] ARTICLE V. FATHER CLAUDE ALLOUEZ'S MISSION TO THE MASKOUTENCH, THE OUTAGAMIS, AND OTHER TRIBES TOWARD THE SOUTH.

We would need here almost as much time for following Father Claude Allouez in an account of his Apostolic journeys, as he took in making them;

ou ſi[x] de larges, ou plus, en ſon commencement, & va toujours ſe retreſſiſſant, ce qui fait que l'eau eſtant reduite au fond de la baye dans un petit eſpace, y doit par neceſſité beaucoup plus monter, que dans le Lac, où elle eſt plus au large.

[147] ARTICLE V. MISSION DU P. CLAUDE ALLOÜEZ AUX MASKOUTENCH, AUX OUTAGAMI, & AUTRES PEUPLES VERS LE SUD.

Il faudroit preſque autant de temps pour ſuivre icy, le Pere Claude Alloüez en racontant ſes courſes Apoſtoliques, qu'il en mis à les faire, parce qu'il n'a eſté en aucune Nation, où il n'ait fait des choſes pour la gloire de Dieu, qui ſeroient bien longues à raporter.

On pourroit conter les travaux du Pere par les Bapteſmes qu'il a faits, & ces Bapteſmes par les diſpoſitions admirables de la Providence qui ont éclaté pour le ſalut de ces Sauvages.

C'eſt ce qu'il ſera aiſé de reconnoiſtre par le peu que nous allons dire des peines preſque incroyables qu'il a priſes, pour enſeigner des Peuples de cinq langues differentes, dont quelques-uns, qui viennent tout recemment des quartiers du Sudoüeſt, n'avoient jamais entendu parler de la Foy.

Le Pere arrivant en la baye des Puans, [148] apres plus de cent lieuës de navigation, ne fut pas ſi toſt débarqué qu'il trouva un enfant qui ne faiſoit que de naiſtre, & qui eſtoit preſt de mourir; il le baptiſe, & l'envoye en meſme temps au Ciel.

Il baptiſa au meſme endroit, & en meſme temps un vieillard malade; mais qui ayant ſurveſcu à ſon bapteſme, n'a pas encore pû obtenir apres plus de

for he has not visited a single Nation without performing deeds for the glory of God, that would be very long to relate.

The Father's labors could be reckoned by the Baptisms he has conferred, and these Baptisms by the admirable dispensations of Providence, which have been signally displayed for these Savages' salvation.

This will be easily recognized from the short account that we are about to give of the well-nigh incredible pains he took to instruct Tribes of five different tongues,—some of whom, coming but recently from the regions of the Southwest, had never heard of the Faith.

Upon the Father's arrival at the bay des Puans, [148] after more than a hundred leagues' journey by water, he had no sooner landed than he found a new-born babe, who was at the point of death. He baptized it, and sent it to Heaven, at the same time.

At the same place and on the same occasion he baptized an old man who was ill, but who, surviving his baptism, was still unable to obtain, after more than sixty years, what the child secured after living a quarter of an hour.

Let us consider two more acts of Providence. The favorable reception accorded the Father by the Maskoutench gave him an opportunity to confer two baptisms, while the ill treatment that he received on the way to the Outagamis was compensated by two more.

In that village of the Maskoutench,—that is, the fire Nation,—he found three tribes, of different tongues. He was received there as an Angel from

ſoixante années, ce que l'enfant avoit eu apres un quart-d'heure de vie.

Voyons deux autres traits de la Providence. Le bon accüeil qu'on fit au Pere chez les Maſkoutench, luy donna occaſion de conferer deux bapteſmes, & le mauvais traitement qu'il receut ſur le chemin des Outagami luy en valut deux auſſi.

Il trouva dans cette bourgade des Maſkoutench, qui eſt la Nation du feu, trois peuples de langues differentes; il y fut reçu comme un Ange venu du Ciel, particulierement de ceux qui eſtant arrivez de nouveau des quartiers du Sud, n'avoient jamais eu connoiſſance d'aucun François, ils ne pouvoient ſe raſſaſier de le voir; les jours eſtoient trop courts pour [149] l'entendre parler de nos myſteres, il falloit y employer les nuits entieres: Un ſi favorable accüeil arreſta bien volontiers le Pere; & luy donna lieu de baptiſer deux malades. Une femme malade qu'il fit chreſtienne ſur le chemin des Outagami, luy couta de grandes fatigues, il falluſt qu'il l'allaſt chercher dans un bois, où s'eſtant égaré il fut contraint de prendre ſon giſte ſous un arbre, & de paſſer la nuit ſans feu, au milieu des neiges.

Il luy fallut encore achepter d'autres bapteſmes par de plus grandes ſouffrances, lorſque ſe trouvant dans des villages affamez, il ſe contentoit auſſi bien que ces pauvres gens de ne manger que du gland, qu'ils ne luy donnoient qu'en fort petite quantité, n'en ayant pas aſſez pour eux-meſmes.

Le bapteſme de ſoixante enfans & de quelques adultes dans le bourg des Outagami, ſont autant de traits merveilleux de la Providence; mais elle a paru encore plus viſiblement dans la mort de deux adultes,

Heaven,—especially by those who had recently come from the regions of the South, and had never been acquainted with any Frenchman. They could not sate themselves with looking at him; the days were too short for [149] hearing him tell about our mysteries; the whole night must needs be used for the purpose. So favorable a reception detained the Father, by no means against his will, and enabled him to baptize two sick persons. A sick woman whom he made a Christian on his way to the Outagamis cost him no little fatigue; for he was obliged to go in quest of her in a forest where, losing his way, he was forced to seek shelter under a tree and pass the night in the snow, with no fire.

Still other baptisms he was compelled to pay for with severer sufferings, when he chanced upon starving villages, where, in company with their wretched inhabitants, he was fain to content himself with acorns only, which the people gave him in very small quantities, not having enough for themselves.

The baptism of sixty children and some adults, in the village of the Outagamis, represented so many marvelous designs of Providence. But these designs were still more plainly manifest in the death of two adults,—one, a woman who came to that country in quest of baptism, and a happy death under the Father's care, after many [150] eventful wanderings. She had been captured here by the Iroquois and taken to their country, and thence conducted to Montreal, when she returned to the Outaouacs, there to find her happiness. The other was an old man, who was only waiting for the Father's coming to die a Christian. He was confined to his wretched mat by paralysis, with pains so acute that he could not be

d'une femme qui alla chercher en ce païs le baptesme, & une heureuse mort entre les mains du Pere, apres bien [150] des courses & des accidens, ayant esté prise icy par les Iroquois, & menée chez eux, & de là, conduite à Montreal, d'où enfin elle retourna aux Outaoüacs pour y trouver son bonheur; & dans celle d'un vieillard qui ne faisoit qu'attendre la venuë du Pere pour mourir Chrestien, il estoit detenu sur sa pauvre natte d'une paralisie, avec des douleurs de nerfs si aiguës, qu'on ne pouvoit le remuer sans luy en causer d'insupportables; cependant il avoit soin de se faire porter la main presqu'à tous momens pour faire sur luy le signe de la Croix, nonobstant le grand mal que luy causoit ce mouvement, & il ne cessa point jusqu'au dernier soupir de baiser le Crucifix, & de luy adresser des paroles si tendres & si devotes, qu'on peut dire qu'il mourut dans les transports d'un parfait amant de Jesus-Christ.

Le signe de la Croix est en telle veneration parmy ces Peuples des Outagami, que le Pere a crû qu'il estoit temps d'en elever une au milieu de leur bourgade, pour prendre possession de ces terres infideles, au nom de Jesus-Christ, dont il [151] arboroit les armes plus avant dans l'empire du demon, qu'elles n'avoient jusqu'alors esté plantées. Et depuis ce temps-là l'on ne voit presque personne dans le bourg, soit des jeunes, soit des vieux, qui ne fasse le signe de la Croix avec respect, ils y ont mesme une telle confiance, que quelques jeunes soldats faisant un party pour aller en guerre contre les Nadoüessi, peuples qui se rendent redoutables à tous leurs voisins, & s'estant addressez au Pere, pour sçavoir comment ils pourroient retourner victorieux; il leur

moved without being caused unbearable agony. Nevertheless, he took care to have some one lift his hand at very frequent intervals, and make on his person the sign of the Cross, despite the intense pain caused by this movement; nor did he cease to kiss the Crucifix as long as he drew breath, and to address it with words so tender and devout that he may be said to have died in the transports of a perfect lover of Jesus Christ.

The sign of the Cross is held in such veneration among those Outagami Peoples that the Father thought it time to plant a cross in the middle of their village, and thus take possession of those infidel lands in the name of Jesus Christ, whose standard [151] he was erecting farther within the realm of the demon than it had ever before been planted. And since then hardly a person has been seen in the village, young or old, who does not make the sign of the Cross with reverence. They even have such confidence in it that, some young warriors having formed a company to wage war on the Nadouessi,—tribes who make themselves feared by all their neighbors,—and having appealed to the Father to learn how they could ensure a victorious return, he related to them the story of Constantine, and encouraged them by his example to have recourse to the Cross. They believed it, for, of their own accord, they marked their shields with this adorable sign; every morning and evening they made it on themselves, without fail; and on meeting the enemy, the first thing they did was to make the sign of the Cross, after which they gave battle so confidently that they happily won the victory. And upon returning home they celebrated the triumph of

raconta l'hiſtoire de Conſtantin, & les encouragea à ſon exemple d'avoir recours à la Croix; ils le crurent, car d'eux meſme, ils marquerent ſur leurs boucliers ce ſigne adorable; tous les matins & tous les ſoirs ils ne manquoient point de le faire ſur eux, & ayant joint l'ennemy, la premiere choſe qu'ils firent fut le ſigne de la Croix, & enſuite livrerent le combat avec tant de confiance, qu'ils remporterent heureuſement la victoire; & eſtant de retour, ils faiſoient triomphe de la Croix, publiant par tout qu'ils luy eſtoient uniquement redevables d'un ſi bon ſuccez.

[152] C'eſt ainſi que noſtre ſainte Foy va s'eſtabliſſant parmy ces peuples, & nous eſperons bien que dans peu de temps nous la porterons juſqu'à la fameuſe riviere nommée Miſſiſipi, & meſme peut-eſtre juſqu'à la mer du Sud, afin que l'Evangile s'eſtende auſſi loin vers le Midy, que nous allons voir qu'il a eſté porté vers le Nord.

the Cross, proclaiming everywhere that they were solely indebted to it for such good success.

[152] Thus our holy Faith is more and more gaining a footing among these peoples, and we have good hope that in a short time we shall carry it as far as the famous river named Missisipi,—and, perhaps, even to the South sea, that the Gospel may extend as far Southward as, we are about to see, that it has been borne Northward.

CHAPITRE VI.

VOYAGE DE LA MER DU NORD PAR TERRE, & LA DÉCOUVERTE DE LA BAYE DE HUTSON. MISSION DE SAINT FRANÇOIS XAVIER EN 1671. & 1672.

LA mer que nous avons au Nord, eſt la fameuſe baye, à qui Hutſon a donné ſon nom, & qui a piqué, depuis long-temps, de curioſité nos François pour en faire la découverte par les terres, & pour ſçavoir ſa ſituation à noſtre égard, ſa diſtance, & quels ſont les peuples qui l'habitent. Le deſir de prendre connoiſſance de cette mer, s'eſt augmenté depuis que [153] nous avons appris par nos Sauvages, que tout fraiſchement quelques navires y avoient paru, & meſme y avoient commencé le commerce avec ces Nations, qu'on nous a toujours dit eſtre nombreuſes & riches en pelteries.

C'eſt pour cela, que Monſieur Talon noſtre Intendant a jugé qu'il ne devoit rien obmettre de ce qui ſeroit en ſon pouvoir, pour faire cette decouverte; & parce qu'il ſçait que l'intention de ſa Majeſté eſt, que tous les Peuples de Canada ſoient inſtruits dans le Chriſtianiſme, il a demandé quelqu'un de nos Peres, qui puſt ouvrir le chemin à nos François vers cette baye, en meſme-temps qu'il y porteroit l'Evangile.

On jetta donc les yeux ſur le Pere Charles Albanel ancien Miſſionnaire de Tadouſſac, parce que depuis long-temps, il a beaucoup pratiqué les Sauvages, qui ont connoiſſance de cette mer, & qui ſeuls peuvent

CHAPTER VI.

JOURNEY TO THE NORTH SEA BY LAND, AND THE DISCOVERY OF HUTSON'S BAY. MISSION OF SAINT FRANÇOIS XAVIER IN 1671 AND 1672.

THE sea to the North of us is the famous bay to which Hutson gave his name; it has long been stirring our Frenchmen's curiosity to discover it by land, and learn its situation with reference to ourselves, its distance, and what tribes dwell on its shores. The wish to gain a knowledge of this sea has increased since [153] we learned through our Savages that very recently some ships made their appearance there, and even opened a trade with those Nations, who have always been represented to us as populous, and rich in peltries.

Therefore Monsieur Talon, our Intendant, deemed it his duty to neglect no means in his power to effect this discovery; and, knowing that it was his Majesty's purpose to have all the Tribes of Canada instructed in Christianity, he asked for one of our Fathers, to open a way for our Frenchmen to that bay at the same time when he bore the Gospel thither.

Accordingly, we fixed our choice on Father Charles Albanel, former Missionary to Tadoussac, since he has had much intercourse with the Savages who possess a knowledge of that sea, who alone are able to act as guides over those hitherto unknown ways.

Monsieur de saint Simon [9] and another Frenchman being chosen for this enterprise, and Monsieur the

eſtre les conducteurs par ces routes, juſqu'à preſent inconnuës.

Monſieur de ſaint Simon avec un autre François ayant eſté choiſis pour cette entrepriſe, & Monſieur l'Intendant les ayant [154] tres-bien fournis de tout ce qui eſtoit neceſſaire, pour la faire reuſſir, le Pere partit de Quebec le 6. Aouſt 1671. & leur donna rendez-vous à Tadoussac, où il devoit faire choix d'un Sauvage adroit, & intelligent pour luy ſervir de guide pendant tout ce voyage.

Nous le ſuivrons pas à pas, & nous ſçaurons mieux tout ce qui s'eſt paſſé en cette expedition, mettant icy ſon journal, tel qu'il l'a dreſſé pendant ſa marche.

Je me rendis à Tadouſſac, dit il, le 8. jour d'Aouſt, où je me vis obligé de ſouſtenir beaucoup de combats; pour rompre les oppoſitions qu'apporterent les Sauvages à cette entrepriſe.

Le Capitaine du lieu eſtant mort depuis peu de jours, je m'addreſſay à l'oncle du deffunt, qui eſtoit le plus en credit, ce Sauvage, qui a beaucoup de reſpect pour nous; & qui n'a pas moins d'affection pour tous les François, me voulut obliger de bonne grace; il aſſembla tous ſes gens, & apres quelque entretien particulier, ſe tournant vers moy, me dit, ma jeuneſſe n'a point d'eſprit; ſi mon nepveu n'eſtoit pas mort, c'eſt moy, qui te voudrois [155] conduire: C'eſt un honneur pour nous d'accompagner un Miſſionnaire, qui ſe ſacrifie le premier, pour ouvrir une nouvelle route à la preparation de la Foy, & c'eſt une obligation que nous t'avons de nous donner le moyen de pratiquer la charité envers nos freres, que nous irons viſiter pour les inſtruire. Voila deux de mes gens que je te donne, qui ſont mes beaux freres, & cet autre fera le troiſieſme, qui eſt

Intendant having [154] most fully equipped them with everything essential to its success, the Father set out from Quebec August 6, 1671, assigning them a rendezvous at Tadoussac, where he was to choose a Savage of address and intelligence to serve him as guide throughout this journey.

We will follow him step by step, and we shall best learn all that occurred on this expedition by giving here his journal, just as he wrote it during his journey.

"I reached Tadoussac," he says, "on the 8th day of August; and there I found myself forced to contend vigorously to overcome the opposition offered by the Savages against this undertaking.

"The Captain of the place having died a few days before, I appealed to the uncle of the deceased, as the one possessing the greatest influence. This Savage, who has much respect for us, and no less affection for all the French, decided to oblige me with a good grace. He assembled all his men, and, after some conversation with individuals, turned to me and said: 'My young men have no sense. If my nephew were not dead, I myself would [155] guide thee. It is an honor for us to accompany a Missionary, who is the first to sacrifice himself that he may open a new road for the introduction of the Faith; and we are under obligations to thee for offering us the means of doing a charity to our brothers, whom we will go to visit for the purpose of instructing them. Here are two of my people, whom I give thee,—my brothers-in-law; and this other one, who is my own nephew, will make a third. They will assume thy guidance, and thou wilt let them take part in the good that thou wilt do in laboring for the

mon propre neveu, ils auront ſoin de te mener, & tu leur donneras part au bien que tu feras, travaillant à la converſion de tant de nations infideles. Puis s'addreſſant à ces jeunes hommes, il leur dit, mes nepveux, ſouvenez-vous que je prends part au bon ſuccez de ce voyage, & que je vous choiſis pour me degager de l'obligation de le faire moy-méme, m'y eſtant devoüé depuis long-temps.

L'affection de ce bon homme ne s'arreſta pas l'a, il voulut nous embarquer avec nos pacquets, dans ſa chaloupe, comme eſtant plus commode que nos canots, & nous conduire avec ſes gens à quarante lieuës de là.

Nous en avions deſia fait quinze, voguant [156] ſur la Riviere du Saguenay, quand nous fiſmes rencontre de deux canots, qui deſcendoient, dans l'un deſquels eſtoit un homme, qu'on preſumoit ſçavoir les chemins de la mer, puiſqu'il n'y avoit pas plus de huit ans qu'il en eſtoit venu. Apres luy avoir fait entendre noſtre deſſein, je le priay de nous vouloir ſervir de guide; mais l'experience du paſſé, luy faiſant craindre l'advenir, il s'excuſa long-temps ſur la difficulté des chemins; il luy fallut pourtant ceder à l'inſtance de noſtre conducteur.

Nous partiſmes donc tous enſemble le 22. & ayant eu le vent contraire, nous fuſmes quatre iours à nous rendre à Chegoutimit: nous y reſtâmes trois jours, les deux premiers furent employez à les confeſſer & communier, ce qu'ils firent avec grande devotion, pour nous obtenir du Ciel, un heureux voyage; le troiſiéme jour ils tranſporterent ſur leur dos nos canots, & tout noſtre equipage, pendant cinq quarts de lieuë.

Le 29. apres avoir fait un preſent conſiderable à ces bons Sauvages, qui nous avoient portez dans leur

conversion of so many infidel nations.' Then, addressing those young men, he said to them: 'My nephews, remember that I am interested in the success of this journey; and that I choose you to release me from the obligation of going in person, having long ago pledged myself for the purpose.'

"This good man's affection did not stop there: he insisted on embarking us and our baggage in his shallop, as being more commodious than our canoes, and on conducting us, with his attendants, for a distance of forty leagues.

"We had already accomplished fifteen leagues in our course [156] up the Saguenay River, when we met two canoes coming down, in one of which was a man who was supposed to know the way to the sea, as he had come thence not more than eight years before. After informing him of our purpose, I begged him to consent to serve us as guide; but, experience of the past making him fear the future, he excused himself for a long time, alleging the difficulty of the route, but was constrained to yield to the urgency of our conductor.

"Accordingly, we all set out together on the 22nd, and spent four days, owing to head-winds, in reaching Chegoutimit, where we remained three days. The first two were employed in hearing confessions, and administering the communion to the people,—ceremonies in which they joined with great devotion, in order to obtain for us from Heaven a prosperous journey. On the third day, they carried our canoes and all our luggage, on their backs, for a league and a quarter.

"On the 29th, after making a considerable present to those good Savages who had conveyed us thus far

chaloupe jufques [157] icy, & les avoir remerciez de tous les bons fervices, qu'ils m'avoient charitablement rendus, nous montames en canot, pour franchir les premiers rapides, qui fe prefenterent, jufqu'au lac de Kinougami, où nous arrivâmes le lendemain, & où je trouvay deux cabanes de Sauvages de Sillery, qui furent bien rejoüis de trouver cette occafion de faire leurs devotions, de fe confeffer, & fe communier.

Le 1. de Septembre, nous couchâmes au delà d'vn petit lac qu'on appelle Kinougamichis, renommé pour la multitude des grenoüilles à longues queuës qui l'habitent, & qui y font un croacement continuel; on tient qu'elles font fort venimeufes, quoy qu'en ces païs les crapaux, les ferpens, & les viperes ne le foient pas.

Le 2. nous logeâmes fur l'entrée du lac S. Jean nommé Pingagami, qui a 30. lieuës de longueur, 10. de largeur, 12. rivieres entrent dans ce lac, & il n'y en a qu'une feule, qui en forte, laquelle forme cette belle, & grande riviere qu'on appelle le Saguenay. Ce lieu eft beau, les terres font fort unies, & paroiffent bonnes, il y a de belles prairies; c'eft le païs [158] des loutres, des orignaux, des caftors, & principalement du porc epi; c'eft pour cela que les Sauvages; qui y font leur refidence, s'appellent Kakouchac, prenant leur nom du mot Kakou, qui en leur langue fignifie porc epi: c'eftoit autrefois l'endroit, ou toutes les Nations, qui font entre les deux Mers, de l'Eft, & du Nord, fe rendoient pour faire leur commerce; j'y ay veu plus de vingt Nations affemblées. Les Habitans ont efté extremement diminuez par les dernieres guerres, qu'ils ont eu avec l'Iroquois, & par la petite verole, qui eft la pefte des Sauvages: maintenant ils commencent à fe repeupler par des gens

in their shallop, [157] and thanking them for all the kind services that they had charitably rendered me, we embarked in our canoes to ascend the rapids — the first that were encountered — to lake Kinougami. We arrived there the next day, and I found two cabins of Savages from Sillery, who were greatly rejoiced at this opportunity to perform their devotions, to confess, and to receive communion.

"On the 1st of September, we encamped on the farther shore of a lake called Kinougamichis, noted for the great numbers of long-tailed frogs that occupy it and maintain a constant croaking.[10] They are held to be extremely venomous, although the toads, snakes, and vipers in those regions are not so.

"On the 2nd, we made our quarters near the mouth of lake St. John, which is known as Pingagami, and has a length of 30 leagues and a width of 10. Into this lake flow 12 rivers, while from it issues but a single one, forming that fine large river called the Saguenay. It is a beautiful region, the land being very level and apparently fertile, with fine prairies. It is the country [158] of the otter, moose, beaver, and, above all, the porcupine. Therefore the Savages living there are called Kakouchac, taking their name from the word *Kakou*, which in their language means 'porcupine.' It was formerly the place whither all the Nations between the two Seas, those of the East and the North, used to repair for purposes of trade; and I have seen more than twenty Nations gathered there. The Inhabitants were extremely reduced by their latest wars with the Iroquois, and by the smallpox, which is the pest of the Savages. Now they are beginning to regain their numbers, by additions from the outside Nations who, since the

des Nations eſtrangeres, qui y abordent de divers coſtez, depuis la paix. Nous arreſtâmes là, trois jours, pour faire proviſion de vivres, qui commençoient deſia à nous manquer.

Le 7. nous gagnâmes le bout du Lac. Le bon-heur voulut que je fiſſe rencontre de deux Sauvages, qui nous accommoderent de deux fuſils propres pour la chaſſe, quatre des noſtres eſtant inutiles.

Le 17. cinq canots d'Attikamegues, ou poiſſons blancs, & de Miſtaſſirinins [159] nous vindrent joindre; ils nous apprirent pour nouvelles, que 2. navires avoient moüillé dans la baye de Hutſon, & qu'ils avoient fait grande traite avec les Sauvages, s'y eſtant eſtablis pour le commerce, ils nous firent voir une hache & du tabac, qu'ils avoient eu d'un Papinachois, qui avoit eſté en traite vers la mer du Nord, cet Eſté méme. Ils adjouſtoient qu'il n'y avoit point d'aſſeurance de vie pour nous, qu'on s'y battoit rudement, qu'un Sauvage avoit eſté tué dans leur demelé, & qu'un autre avoit eſté emmené priſonnier. Ils en avoient aſſez dit pour jetter l'epouvante dans l'eſprit de tous nos gens, mais comme ce n'eſtoit plus le temps de continuer noſtre route, à cauſe de l'Hyver, qui nous preſſoit, ce diſcours ne fit aucune impreſſion ſur mon eſprit.

Neantmoins pour ne pas agir ſans conduite en cette affaire, voyant que je n'avois aucun paſſeport, je pris reſolution d'envoyer à Quebec, pour m'en pourvoir, donnant en méme-temps advis de tout ce que je venois d'entendre, & pour ſçavoir quelles meſures je devois garder en ces circonſtances.

[160] Deux Sauvages, & un François partirent le 19. Septembre avec mes lettres: je m'occupay cependant

peace, resort thither from various directions.[11] We halted there for three days to provide ourselves with food, which was already beginning to fail us.

"On the 7th, we reached the end of the Lake. As good luck would have it, I met two Savages, who supplied us with two muskets suitable for hunting, four of ours being useless.

"On the 17th, five canoes bearing Attikamegues, or poissons blancs, and Mistassirinins, [159] came and joined us, bringing word that 2 vessels had anchored in Hutson's bay and conducted extensive trading with the Savages, having taken their station there for purposes of traffic. They showed us a hatchet and some tobacco, which they had obtained from a Papinachois who had been on a trading trip toward the North sea, that very Summer. They added that our lives would be in danger, as hard fighting had taken place there,—one Savage having been killed in the strife, and another led away captive. They had said enough to terrify all our men; but, as it was then past the season for continuing our journey, on account of the approach of Winter, their words had no serious weight with me.

"Nevertheless, not to act without guidance in this matter, seeing that I had no passport, I resolved to send to Quebec for one,—rendering, at the same time, an account of all that I had just heard; and asking what measures I should adopt under present conditions.

[160] "Two Savages and a Frenchman set out on the 19th of September with my letters. Pending their return I engaged in teaching that little band whom God so seasonably sent me. I baptized a little child and two adults, after the necessary instruction;

à inſtruire cette petite bande, que Dieu m'envoyoit bien à propos; je baptiſay un petit enfant, & deux adultes, apres les inſtructions neceſſaires, & m'emploiay a cultiver ceux qui eſtoient Chreſtiens, juſqu'aux dixiéme Octobre, noſtre canot eſtant retourné ce jour là, avec des patentes de Monſeigneur noſtre Eveſque, & des paſſe-ports de Monſieur de Courcelles noſtre Gouverneur, & de Monſieur Talon noſtre Intendant, je reçeus auſſi leurs advis, qui m'ont ſervy dans cette conjoncture d'affaires.

La ſaiſon eſtant trop avancée pour ſe rendre à la mer avant les neiges, & les glaces, par leſquelles nous fumes arreſtez le dernier jour d'Octobre, nos Sauvages choiſirent ce lieu pour y paſſer l'Hyver à cauſe de la chaſſe, qui s'y trouve abondante.

Je ne me propoſe pas de faire une relation particuliere de cet hyvernement, ny des peines & des fatigues qui l'accompagnerent. Il me ſuffira de dire en general, [161] que cet eſtat de vie ayant cela d'avantageux par deſſus les autres, qu'il eſt un continuel ſacrifice de nos vies pour la gloire de Dieu, & le ſalut des ames, il nous met auſſi dans la neceſſité d'exercer noſtre confiance, & de rendre noſtre abandon aux ordres de ſa Providence, & plus parfait, & plus ſoumis, & nous doit ſervir d'un plus puiſſant attrait pour ſuivre & remplir ſes deſſeins dans noſtre vocation.

Soit que ce qu'on dit ordinairement ſoit vray, qu'on s'oublie aiſement du paſſé, & qu'il n'y a rien que le preſent, qui nous couſte, en matiere de ſouffrance, je puis aſſeurer, que de dix hivernemens que j'ay faits dans les bois avec les Sauvages, les neuf premiers ne m'ont pas tant donné de peine que ce dernier.

and occupied myself in training those who were Christians, until the tenth of October, when our canoe returned with letters-patent from Monseigneur our Bishop, and passports from Monsieur de Courcelles, our Governor, and Monsieur Talon, our Intendant. I also received their advice, which has been useful to me in the existing state of affairs.

"The season being too far advanced for us to reach the sea before the coming of snow and ice, by which we were stopped on the last day of October, our Savages chose that place for passing the Winter, on account of its excellent hunting.

"I do not purpose to give a detailed account of that winter's events, or of its accompanying hardships and fatigues. It will suffice for me to say in general [161] that, as this condition in life has the advantage over others of being a constant sacrifice of our lives to the glory of God and the salvation of souls, it also imposes on us the necessity of exercising our trust, and rendering our submission to the decrees of his Providence both more perfect and more humble; and must serve us as a most powerful allurement for following and fulfilling his designs in our vocation.

"Granted the truth of the common saying, that in the matter of suffering we easily forget the past, and nothing but the present counts with us, yet I can affirm that, of the ten winters which I have passed in the woods with the Savages, the first nine caused me less discomfort than this last.

"This was not due to any lack of provisions,—the region where we wintered being fairly well stocked with moose and caribou; while the beaver and porcupine had been increasing there for seven or eight

Ce n'eſt pas par le defaut de vivres, que cela eſt arrivé, le païs où nous avons hyverné eſtoit aſſez peuplé d'orignaux, & de caribous; le caſtor & le porc epy s'y eſtoit multiplié depuis ſept à huit ans que perſonne ne chaſſoit dans ces vaſtes foreſts. Il eſt bien vray que les neiges ont eſté tres-mauvaiſes, mais nos chaſſeurs [162] eſtoient extremement adroits, & avoient tous bon pied, bonne main, & bon œil, adjouſtez que le plomb & la poudre, les haches, & les tranches, les eſpées, & les fuſils ne leur ont pas manqué, la liberalité de Monſieur Talon avoit pourveu à tous nos beſoins.

La ſource donc de toutes nos peines n'a eſté que le mauvais traitement que nous avons receu de nos conducteurs mémes, qui eſtans incertains de ce qu'ils avoient à faire, où pour mieux dire eſtans tous reſolus de ne paſſer pas plus avant, & de s'en retourner, d'ailleurs app[r]ehendant d'eſtre mal reçeus à Quebec; pour ſe mettre à couvert ils me vouloient obliger, en exerçant ma patience, par toute ſorte d'indignitez & d'outrages, à relaſcher le premier, & perdre la penſée de continuer la route. Dans cette conjoncture, un pauvre Miſſionnaire, qui ſe voit engagé à voyager avec des Sauvages, qui ſont plus forts en nombre, & qui luy ſervent de guides devoit-il pas ſe reſourdre à ſoufrir ſans ceſſe toutes leurs inſultes? ces mauvais temps neanmoins ont eu quelque beau jour, & ces ſouffrances n'ont pas [163] manqué de leurs onctions ſpirituelles.

J'ay eſté fort conſolé de la ſainte & genereuſe reſolution d'un bon vieillard aagé d'environ ſeptante ans, qui ayant appris que ſes enfans s'eſtoient refugiez à Quebec du temps des incurſions des Iroquois, & que

years, during which no one had hunted in those vast forests. It is true the snows were very heavy, but our hunters [162] were extremely dexterous, and all sure-footed, steady of hand, and keen of sight; while of lead and powder, hatchets and knives, swords and muskets, they had no lack, Monsieur Talon's liberality having provided for all our wants.

"The cause, then, of all our sufferings was solely the ill treatment that we received from our guides themselves. They were undecided what course they should adopt,—or, to express it better, they were all determined not to proceed farther, but to return. Yet, apprehending an ill reception at Quebec, in order to shield themselves, they undertook, by trying my patience with every kind of indignity and outrage, to make me take the first step in retreat, and abandon all thought of continuing the journey. In such a conjuncture, should not a poor Missionary resolve to endure to the utmost all their insults, seeing himself obliged to travel with Savages superior in number, and serving him as guides? Those seasons of storm, however, were not without their pleasant days; and those sufferings were not [163] unattended with their spiritual unction.

"I was greatly consoled by the holy and courageous resolve of a good old man, about seventy years of age,—who, learning that his children had taken refuge in Quebec at the time of the Iroquois incursions, and that they had there been baptized, made a journey of four hundred leagues to receive instruction and enjoy the same happiness.

"It was no slight consolation to me, on the twenty-sixth of December, to have this good man come with all his family, to the number of nine persons, to visit

là ils avoient eſté baptiſez, a fait quatre cens lieuës pour ſe faire inſtruire & joüir du meſme bon-heur.

Ce 27me fut une conſolation toute particuliere le vingt-ſixieſme de Decembre, quand ce bon homme nous vint viſiter où nous hyvernions, avec toute ſa famille au nombre de neuf perſonnes. Le ſoir de ſon arrivée je luy fis un beau preſent, pour me conjoüir avec luy du ſaint mouvement, qui l'amenoit, & le remercier ſingulierement de l'obligation, que je luy avois en la perſonne de mes hoſtes, ſes propres neveux, ou petits fils, qui me menoient dans le voyage de la Miſſion, & decouverte du Nord.

Ce bon vieillard me repartit, apres avoir ſouvent repeté ſon o, o, o, en ſigne qu'il étoit tres-ſatisfait du preſent que je luy avois fait. Robe noire, me dit-il, je ne ſuis pas homme de Conſeil, pour [164] ſçavoir haranguer, tu ſoufriras que je remette la partie à une autrefois, maintenant ie te prie de croire que ie ne viens icy que pour traiter avec toy de mon ſalut, & de celuy de toute ma famille: voila une petite fille malade, depuis long temps, baptiſe la, par avance, en attendant que nous ſoyons en eſtat de reçevoir la méme grace, que nous deſirons tous, de tout noſtre cœur; au reſte ne te decourage point, ſi, eſtant vieux, & n'ayant pas beaucoup d'eſprit, j'ay de la peine à concevoir, & à retenir toutes les inſtructions, que tu nous donneras, mon fils, que tu vois la, (montrant le cadet) eſt ieune, d'un eſprit vif, & de bonne memoire, inſtruis le bien, il apprendra aiſement tout ce que tu voudras, & par apres il nous repetera en particulier, dans noſtre cabane, tout ce que tu luy auras enſeigné.

En effet ce ieune homme agé au plus de vingt à vingt-cinq ans, d'un beau naturel, fort docile,

us at our winter quarters. On the evening of his arrival, I made him a handsome present of congratulation upon the holy impulse that brought him thither; and of especial thanks, in view of the obligation under which I was to him in the persons of my hosts, his own nephews or grandsons, who were conducting me on my journey of Missionary work and discovery toward the North.

"This good old man, after often repeating his 'o, o, o,' in sign of great gratification at the present I had given him, replied to me thus: 'Black gown,' said he, 'I am no Councilor, to [164] know how to make a speech. Thou wilt permit me to postpone my answer until another time. I now beg thee to believe that I come hither only to treat with thee concerning my salvation, and that of all my family. Here is a little girl who has long been ill; baptize her in advance, while waiting until we are in a condition to receive the same grace, which we all most heartily desire. Be not, moreover, discouraged if, old as I am and lacking in intelligence, I find it very difficult to understand and remember all the teachings thou givest us. My son whom thou seest there' (pointing to the younger one) 'is young, quick-witted, and possessed of a good memory. Instruct him thoroughly; he will easily learn all that thou wishest, and later he will repeat to us in private, in our cabin, all that thou shalt teach him.'

"Indeed, that young man, who was between twenty and twenty-five years old, of an excellent disposition, very docile, respectful, and as innocent as possible, learned in less than four or five days his *Pater*, his *Ave*, the *Credo*, God's commandments, and the most important [165] of our Mysteries,—which

reſpectueux & innocent au poſſible, en moins de quatre ou cinq iours ſçeut ſon *Pater*, ſon *Ave*, le *Credo*, les commandemens de Dieu & les principaux [165] de nos Myſteres, qu'il repetoit frequemment dans ſa cabane & à toute heure du iour, avec une aimable importunité.

Je ne voulus pas pourtant rien precipiter, ie continuay l'eſpace d'un mois, à leur expliquer tous nos myſteres à les informer à fond, des choſes neceſſaires au ſalut, & à les diſpoſer au ſaint bapteſme, qu'ils reçeurent avec tant de ſentimens de pieté, & tant de devotion, que je ne pouvois m'empeſcher d'admirer l'attrait de Dieu, & les divins effets de la grace dans la converſion d'une ſi bonne famille.

Ces frequentes viſites, que m'a rendu un autre Capitaine de la Nation de Mataoüiriou, qui s'appelle Ouskan, c'eſt à dire, l'os, m'ont cauſé tout enſemble bien de la ioye, & bien de la douleur. Ses premiers entretiens me promettoient beaucoup, il avoit tant d'ardeur pour ſe faire inſtruire, qu'il ne me donnoit point de repos, ny la nuit, ny le iour, il deputa ſon gendre pour me prier d'aller chez luy le ſeiziéme d'Avril, mais eſtant occupé à diſpoſer nos hoſtes pour la communion [166] de la Feſte de Paſque, ie ne pus me rendre en ſon quartier que le dix-huictiéme avec mes deux François, il me reçeut avec grande affection, qui redoubla à la veuë du preſent que ie luy fis, nos gens nous vinrent ioindre le vingt-deuxieſme; & nous fuſmes là environs ſix ſemaines enſemble. J'eus en ce lieu là tout loiſir de le catechiſer, & de conferer le bapteſme à dix-ſept perſonnes de ſa famille; pour luy, il s'en rendit indigne, ne voulant point quitter un commerce ſcandaleux qu'il

he often repeated in his cabin, and at all hours of the day, with an amiable importunity.

"Not wishing, however, to be in the least precipitate, I continued for a month explaining all our mysteries to them, instructing them thoroughly in the things essential to salvation, and preparing them for holy baptism, which they received with such feelings of piety, and such devotion, that I could only view with admiration God's beckoning hand and the workings of divine grace in the conversion of so good a family.

"The frequent visits paid me by another Captain, of the Mataouiriou Nation, who is called Ouskan,—that is, 'the bone,'—caused me at the same time much joy and much pain. My first talks with him promised me great results. So ardent a desire had he to receive instruction that he gave me no rest by day or night. He sent his son-in-law to beg me to visit him on the sixteenth of April; but being engaged in preparing our hosts for the communion [166] of the Easter Festival, I could not go to his quarters, with my two Frenchmen, until the eighteenth. He received me with great affection, which redoubled at sight of the present that I gave him. Our men came and joined us on the twenty-second, and we remained there together about six weeks. I had ample leisure at that place to catechize this man, and confer baptism upon seventeen members of his family; as for him, he showed himself unworthy thereof by refusing to break off a scandalous intercourse that he was maintaining with his wife's niece. Despite the docility he had shown in wishing to be instructed, and the assiduity I had used in overcoming his repugnance to conversion, I could not attain

avoit avec la niepce de ſa femme; quelque docilité, qu'il euſt temoigné à vouloir eſtre inſtruit, & quelque aſſiduité, que i'euſſe apporté à vaincre la repugnance qu'il avoit de ſe convertir, ie n'en pus venir à bout. Ce n'eſt pas que cet eſprit rebelle ne fut extraordinairement touché, ainſi qu'il m'a ſouvent avoüé, & s'il reſiſtoit, ce n'eſtoit pas tant faute d'eſtre bien perſuadé que ce qu'on luy diſoit ne fuſt veritable, que par l'oppoſition ſecrette de ſon cœur, qui eſtoit malheureuſement engagé dans ces affections déreglées, c'eſt un bel exemple qui nous apprend que la converſion d'un Sauvage, [167] eſt l'ouvrage de la main de Dieu, à qui ſeul il appartient de toucher efficacement les cœurs, & de donner aux inſtructions de ſon Miſſionnaire, le ſuccés qu'il doit attendre de ſa grace.

Mais il eſt temps de reprendre la ſuite de noſtre voyage. Le Printemps avoit déia ſuccedé aux rigueurs de l'Hyver, les rivieres eſtoient libres, les glaces s'eſtoient ecoulées, quand il fallut entrer dans des conteſtations avec nos conducteurs, au ſuiet de noſtre entrepriſe. Ce malheureux eſprit, dont ie viens de parler, extremement irrité du refus, que ie luy avois fait de luy conferer le Bapteſme, nous voulut fermer le paſſage de la riviere, ſur laquelle, il n'avoit aucun pouvoir; & pour couvrir ſon ieu, il fit une longue deſcription des chemins, de la multitude, & des difficultez des portages, des rapides, & des cheutes d'eau, & tout ſon diſcours ne tendant qu'à refroidir mes gens, il luy fut aiſé de leur perſuader, de dire, pour ſeconder ſon deſſein qu'ayant oublié les chemins, ils ne pouvoient pas aller plus avant, faute d'un bon guide. Deſlors i'entray en ſoupçon

my object. It was not that that rebellious nature failed to be deeply moved, as he often confessed to me; and if he resisted, it was not so much for the want of being thoroughly persuaded of the truth of what was told him, as from the secret opposition of his heart, which was unfortunately wedded to those unruly affections. He furnishes us a good example in proof that a Savage's conversion [167] is the work of God's hand,—to whom alone it belongs to touch the heart effectually, and to give to the teachings of his Missionary the success that the latter ought to expect from his grace.

"But it is time to resume the course of our journey. Spring had already succeeded to the rigors of Winter, the rivers were free, the ice had melted, when it became necessary to enter upon a series of conflicts with our guides on the subject of our enterprise. That unfortunate creature of whom I just spoke, being extremely incensed at my refusal to confer Baptism upon him, determined to close the river against us, although he had no power to do so. To disguise his purpose, he gave a long description of the route, the great number and difficulty of the portages, the rapids, and the waterfalls; and as the whole tendency of his recital was but to discourage my men, it was easy for him to persuade them to second his design by saying that they had forgotten the way, and could not go on for want of a good guide. At this point I began to suspect that they were all [168] conspiring together; and that that captious fellow had used this expedient to do us the present ill turn and check our progress.

"To defeat this purpose, I decided to make use of a good old man of the nation of the Mistasirinis,

qu'ils ne fuſſent tous [168] d'intelligence, & que cet eſprit captieux n'euſt donné cet expedient pour nous faire ce mauvais party, & pour nous arreſter.

Je m'adviſay, pour rompre ce deſſein de pratiquer un bon vieillard de la nation des Miſtaſirinis, qui eſtant fort neceſſiteux, ayant une famille nombreuſe, & eſtant depuis long-temps en mauvaiſe intelligence avec cet eſprit malfait, ſe laiſſa aiſement gagner à la veuë d'un riche preſent.

De plus ie luy promis du tabac, autant qu'il en pourroit uſer pendant le voyage, & à noſtre retour, un autre preſent tres-conſiderable, s'ils vouloient, luy, & ſon fils s'embarquer, & nous conduire à Miſkoutenagaſit, qui eſt vingt lieuës dans la baye de Hutſon. Il ſe prit à rire, & dit à ſon fils, allons, nous ne manquerons point de tabac cet Eſté.

Ce fut le premier de Juin 1672. que nous partiſmes de Nataſchegamiou pour continuer noſtre route au nombre de dix-neuf perſonnes, dont il y avoit ſeize Sauvages, & trois François dans trois canots. Nous euſmes ſix iournées de rapides, il [169] falloit faire monter preſque continuellement le canot contre le fil de l'eau; bien ſouvent il falloit mettre pied à terre, marcher dans les bois, grimper ſur des rochers, ſe jetter dans des foſſez, & remonter ſur des éminences eſcarpées à travers des touffes d'arbres, dont les branches nous déchiroient nos habits, & d'ailleurs nous eſtions extrémement chargez, enſuite, nous fuſmes arreſtez deux jours par des pluyes.

Le neuviéme donna grand exercice à noſtre patience, à raiſon d'un portage fort difficile, ſoit pour ſa longueur, que quelques-uns font de quatre lieuës, ſoit pour les mauvais chemins, ayant toujours l'eau

who — being very needy, having a large family, and having long been at odds with the above-named malicious fellow, readily allowed himself to be won at sight of a rich present.

"I further promised him as much tobacco as he could use on the way, and a second very considerable present upon our return, if he and his son would embark and guide us to Miskoutenagasit on Hutson's bay, twenty leagues along the shore.[12] He began to laugh, and said to his son, 'Come on, we shall not want for tobacco this Summer.'

"On the first of June, 1672, we set out from Nataschegamiou to continue our journey, our party numbering nineteen, of whom sixteen were Savages and three Frenchmen, in three canoes. We had six days' journey of rapids, where [169] we were obliged to propel the canoes almost constantly against the current. Very often we had to land and walk through the woods,— climbing over rocks, leaping into ditches, and again scrambling up steep heights through clumps of trees whose branches tore our clothes; while, with all that, we were very heavily burdened. After this, we were delayed two days by rains.

"The ninth tried our patience severely by reason of an extremely difficult portage, both on account of its length, which some place at four leagues, and because of the bad traveling. One must always be in the water half-way to his knees, and at times even to his waist, in crossing and recrossing streams that flow through the midst of a vast Plain which must be traversed to gain the river Nekoubau, to the South-west of the one left behind. Even the Savages dread this journey, as one full of fatigues and peril.

jusqu'à my jambes, & par fois mesme jusqu'à la ceinture pour passer, & repasser des ruisseaux, qui passent au milieu d'une vaste Campagne, qu'il faut traverser pour prendre la riviere de Nekoubau, qui est au Soroüest de celle qu'on quitte. Les Sauvages mesme apprehendent cette journée comme pleine de fatigues & de peril.

Le dixiéme sur les six heures du matin nous arrivasmes à Pasliſtaſkau, qui divise [170] les terres du Nord & du Sud, c'est une petite langue de terre d'environ un arpent en largeur, & de deux en lõgueur, les deux bouts de cette pointe sont terminez par deux petits Lacs, d'où sortent deux rivieres, l'une descend à l'Est, & l'autre au Noroüest, l'une entre dans la mer à Tadoussac par le Saguenay, & l'autre dans la baye de Hutson par Nemeſkau, où est le milieu du chemin entre les deux mers. Sur le soir, nous fimes rencontre de trois Mistassirinins dans un canot, qui estoit en fort bon estat, ils venoient au devant de nous, ayant apperçeu de grandes fumées que nous faisions de temps en temps approchant de cette Nation, pour signal de nostre arrivée. Ce canot prit congé de nous sur l'entrée de la nuit, feignant de pousser plus avant, & tout soudain apres avoir tourné l'Isle, dans laquelle nous estions placez, il se vint joindre à nous dés le soir mesme, considerant de pres le plus âgé des trois, qui s'appelle Moukoutagan, comme qui diroit cousteau crochu; j'entray dans la défiance, qu'il ne nous voulut faire achepter le passage, mais s'estant apperceu de ma défiance, il [171] essaya de cacher son dessein, & ce fut le matin en partant, qu'il s'en expliqua, en me disant, Robe noire, arreste icy, il faut que nostre vieillard, maistre de ce païs, sçache ton arrivée, je m'en vay l'avertir.

"Toward six o'clock on the morning of the tenth, we arrived at Paslistaskau,[13] which divides [170] the lands of the North from those of the South. It is a small tongue of land, an arpent in width and two in length, the two ends of this point being bounded by two small Lakes, whence issue two rivers. One flows down to the East, and the other to the Northwest,—the former emptying into the sea at Tadoussac by way of the Saguenay; and the latter into Hutson's bay, by way of Nemeskau, which marks the middle point of the route between the two seas. Toward evening, we met three Mistassirinins in a canoe that was in excellent condition. They were coming to meet us, having perceived the great smoke we made from time to time, as we approached that Nation, as a signal of our arrival. This canoe took leave of us at nightfall, under pretense of continuing on its way; but all of a sudden, after turning the Island on which we were stationed, it came and joined us again that very evening. Examining more attentively the eldest of the three men, whose name was Moukoutagan—meaning 'crooked knife'—I began to suspect that he wished to make us purchase our passage. But, perceiving my suspicion, he [171] tried to conceal his design; and in the morning, when he took his departure, he explained himself by saying to me: 'Black Gown, stay here; our old man, the master of this country, must be notified of thy arrival. I will go and tell him.'

"It is no new thing for the Savages, obeying a maxim of their policy or of their avarice, to be extremely cautious in granting strangers a passage, by way of their rivers, to distant Nations. The rivers are to them what fields are to the French,

Ce n'eſt pas d'aujourd'huy que les Sauvages, par une maxime de leur politique, ou de leur avarice, ſont extremement reſervez à donner paſſage par leurs rivieres aux eſtrangers, pour aller aux Nations éloignées. Les rivieres leur ſont ce que ſont aux François leurs champs, dont ils tirent toute leur ſubſiſtance, ſoit pour la peſche & la chaſſe, ſoit pour le trafic. Je fis neanmoins ſemblant de m'offenſer de ce langage; c'eſt pourquoy je luy répondis un peu bruſquement, eſt-ce toy qui m'arreſte? Non ce n'eſt pas moy, & qui donc? Le Vieillard Seſibaourat; où eſt-il? bien loin d'icy, me dit-il, hé bien tu luy feras ſçavoir, qu'aujourd'huy je me veux repoſer eſtant fort fatigué, mais ſi demain au matin, ton Vieillard ne paroiſt, tu luy diras que je ſuis preſſé, & que je continueray ma route. Il s'embarque, & part à l'heure meſme, mais je [172] fus tout eſtonné que le ſoir quatre canots parurent, qui me vinrent prier de la part du Vieillard, de l'excuſer, s'il n'eſtoit pas venu, qu'un vent contraire l'arreſtoit juſqu'au lendemain.

Ce fut le 13. de Juin que dix-huit canots arriverent, la pluſpart ayant peints leurs viſages, & s'eſtant parez de tout ce qu'ils avoient de precieux, comme de tours de teſte, de colliers, de ceintures, & de braſſelets de porcellaine. Ils vinrent deſcendre tout proche de nous, & le Capitaine mettant pied à terre, je le fis ſaluer de dix coups de fuſils en ſigne de réjouïſſance, & dés le meſme ſoir je le fis appeller, avec les principaux d'entr'eux, pour leur parler par deux riches preſens. En cette maniere.

Seſibahoura, ce n'eſt pas pour achepter le paſſage de cette riviere, & de ton Lac, que je te veux regaler de deux preſens. Le François ayant deſlivré tout ce

their sole source of subsistence,—whether in the form of fish and game, or in that of traffic. Nevertheless, I pretended to take offense at this language, and therefore answered him somewhat brusquely: 'Is it thou that bidst me halt?' 'No, it is not I.' 'Who, then?' 'The Old man Sesibaourat.' 'Where is he?' 'Far from here,' was his answer. 'Well, then, thou art to let him know that to-day I will rest, as I am very tired; but if to-morrow morning thy Old man does not appear, do thou tell him that I am in haste and shall continue my journey.' He embarked and took his departure at once; but I [172] was greatly surprised when, in the evening, four canoes made their appearance, coming to beg me in the Old man's name to excuse him for not coming, as a head-wind had detained him until the morrow.

"On the 13th of June, eighteen canoes appeared, most of their occupants with painted faces, and adorned with all their costliest ornaments,—such as high head-dresses and porcelain collars, belts, and bracelets. They came and landed very near us; and, when the Captain set foot on land, I had him saluted with ten musket-shots in sign of rejoicing. On the same evening, too, I caused him and the chief men of his party to be summoned, that I might present to them two rich gifts, accompanied by the following address:

"'Sesibahoura, it is not to purchase the passage of this river and of thy Lake that I am pleased to regale thee with two presents. The Frenchman, having delivered this whole country from the incursions of the Iroquois, your foes, well deserves to be accorded the right to go and come with entire freedom through this region, which he has subdued with his arms.

païs des incurſions des Iroquois vos ennemis, merite bien qu'on luy faſſe un droit d'aller, & de venir avec toute liberté ſur cette terre, qu'il a conquiſe par ſes armes. De plus, Dieu, que vous dites vous [173] meſme eſtre le maiſtre de toutes choſes, puiſque c'eſt luy qui a tout fait, & qui gouverne tout, m'envoyant pour le faire connoiſtre par toutes ces contrées; me donne le droit de paſſer librement par tout. L'Annié, l'Oneiout, l'Onontagueronon, l'Oiogouen, ny le Sonnontouan, le Nepiſſirinin, l'Outaouac, ny toutes les Nations eſtrangeres, n'ont jamais rien exigé de mes freres, lorſqu'ils paſſent & repaſſent librement ſur leurs terres pour les inſtruire, & les informer des Loix de l'Evangile.

En qualité de voſtre amy, de voſtre allié, & de voſtre parent, ce preſent eſt une natte pour couvrir les foſſes de vos morts, qui ont eſté tuez par l'Iroquois voſtre ennemy, & à vous, qui avez échapé leurs feux, & leur cruautez, il vous dit, que vous vivrez à l'avenir; Onnontio luy a oſté des mains la hache d'arme; voſtre païs eſtoit mort, il l'a fait revivre, il a arraché les arbres, & les rochers qui traverſoient vos rivieres, & interrompoient le cours de leurs eaux; peſchez, chaſſez, & trafiquez par tout, ſans crainte d'eſtre découverts de vos ennemis, ny par le bruit [174] de vos armes, ny par l'odeur du tabac, ny par la fumée de vos feux, la paix eſt generale par tout.

Ce deuxiéme preſent vous dit que l'Iroquois prie Dieu maintenant, depuis que le François luy a donné de l'eſprit, & qu'il pretend auſſi que vous l'imitiez, maintenant qu'il vous a rendu voſtre liberté. J'aime Dieu, vous dit le François, je ne veux point avoir d'alliez, ny de parens, qui reconnoiſſent le Demon

Moreover, God whom you yourselves [173] acknowledge to be the master of all things, since he is the creator and ruler of all, gives me the right of free passage everywhere, as he sends me to make him known throughout all these regions. Neither Annié, Oneiout, Onontagueronon, Oiogouen, Sonnontouan, Nepissirinin, Outaouac, nor any strange Nation has ever required anything of my brothers, when they freely passed to and fro through those peoples' territories, to instruct them and teach them the Laws of the Gospel.

"'As your friend, ally, and kinsman, I give you a mat to cover the graves of your dead who were slain by the Iroquois, your enemies; and to you who escaped their fires and their cruelty, it will say that you shall live in the future. Onnontio has wrested the war-hatchet from their hands. Your country was dead; he has restored it to life. He has cleared away the trees and rocks that blocked your rivers and checked the course of their waters. Fish, hunt, and trade in all directions, without fear of being discovered by your enemies, either from the noise [174] of your arms, the odor of your tobacco, or the smoke of your fires. The peace is general everywhere.

"'This second present tells you that the Iroquois prays to God now, since the Frenchman has given him some sense; and that the Frenchman intends that you too shall imitate him, now that he has restored you to freedom. "I love God," says the Frenchman to you. "I will have no allies or kinsfolk that acknowledge the Demon for their master, and have recourse to him in their needs. My friendship, alliance, and kinship are not to be merely on earth and in this world; I desire them to be

pour leur maiſtre, & qui recourent à luy dans leurs beſoins. Mon amitié, mon alliance, & ma parenté ne doit point eſtre ſeulement ſur la terre & en ce monde, je veux qu'elle ſoit de durée en l'autre, apres la mort, & qu'elle ſubſiſte dans le Ciel.

Et pour cela quittez le deſſein d'avoir commerce avec les Europeans, qui traitent vers la mer du Nord, où on ne prie point Dieu, & reprenez voſtre ancien chemin du Lac S. Jean, où vous trouverez toujours quelque robe noire pour vous inſtruire & baptiſer.

Tout ce ſoir là ne fut qu'un grand feſtin pour nous bien recevoir, & nous faire part à leur mode, de tout ce qu'ils [175] avoient de meilleur; & ſur la nuit s'eſtant tous aſſemblez apres le cry qu'en fit le Capitaine, pour nous mieux témoigner les tranſports de leur joye, on ordonna une danſe publique, ou joignant quelquefois la voix & le tambour, ils paſſerent la nuit dans cette réjoüiſſance, en laquelle ne ſe paſſa rien que dans l'honneſteté.

Le jour ſuivant, le Capitaine parla à ſon tour apres un beau feſtin, en cette maniere.

C'eſt aujourd'huy, mon Pere, que le Soleil nous luit, & que nous favoriſant de ta douce preſence, tu nous fais le plus beau jour que ce païs ait jamais veu; jamais nos peres, ny nos grands peres n'ont eu tant de bonheur. Que nous ſommes heureux d'eſtre naiz en ce temps, pour joüir à plaiſir des biens que tu nous fais! Le François nous oblige bien fort, en nous donnant la paix, il nous fait tous revivre.

Mais il nous oblige bien plus en nous voulant inſtruire, & nous faire Chreſtiens, nous le regarderons comme celuy par le moyen de qui, nous pouvons, apres noſtre mort, éviter les peines eternelles.

continued in the other, after death, and to be maintained in Heaven."

"'And, to that end, abandon the plan of carrying on commerce with the Europeans who are trading toward the North sea, among whom prayer is not offered to God; and resume your old route to Lake St. John, where you will always find some black gown to instruct and baptize you.'

"That whole evening was nothing but one great feast for our cordial reception, and for making us share, in the native fashion, all the best things that [175] the people had; and at night, when all had assembled in response to the Captain's call, there was ordered, as the best means of testifying to us their transports of joy, a public dance,—wherein, with occasional mingling of voice and drum, they passed the night thus rejoicing, everything being conducted with propriety.

"On the following day, the Captain, at the close of a fine feast, spoke in his turn, as follows:

"'To-day, my Father, the Sun shines upon us; and, favoring us with thy benign presence, thou givest us the brightest day that this country has ever seen. Never have our fathers or our grandfathers had such happiness. How fortunate are we to be born at this time, for the free enjoyment of the blessings that thou bestowest upon us! The Frenchman places us under great obligations; in giving us peace, he restores us all to life.

"'But he makes the debt much greater by consenting to instruct us and make us Christians. We shall regard him as the one through whom we can escape eternal punishment after death.' He closed [176] by giving me a present, and addressing me as

Il conclut [176] par un preſent qu'il me fit, en me diſant, mon Pere, nous t'arreſtons icy pour nous inſtruire, & nous baptiſer tous, à ton retour tu diras à Onnontio que nous prions tous Dieu, & que nous avons écouté ſa parole.

Il me ſeroit difficile d'exprimer quelle fut noſtre joye, de voir en ce païs de ſi bonnes diſpoſitions pour la Foy, & quel fut noſtre zele pour ſeconder l'affection qu'ils faiſoient paroiſtre pour le Chriſtianiſme. Apres les remercimens qui ſe pratiquent icy en ces occaſions. Je leur dis que pour les enfans, je les baptiſerois, parce qu'il leur ſeroit trop incommode de les porter au Lac de S. Jean. Mais que pour les Adultes, eſtant preſſé de partir, je ne les pouvois pas informer pleinement de tous nos myſteres, & que ceux qui parloient tout de bon, allans au Lac de S. Jean pour leur trafic, m'y pourroient attendre, & qu'à mon retour je les ſatisferois tous, à quoy ils s'accorderent.

Le 15. tous les particuliers nous regalerent à leur mode, & je continuay à faire nos fonctions, & à les inſtruire.

Le 16. apres avoir dit la ſainte Meſſe, [177] nous partiſmes & arrivaſmes à Kimaganuſis. Le 17. à Pikouſiteſinacut, c'eſt à dire, au lieu où l'on uſe les ſouliers, c'eſt ainſi qu'il eſt nommé pour expliquer la difficulté du chemin.

Le 18. nous entraſmes dans ce grand Lac des Miſtaſſirinins qu'on tient eſtre ſi grand, qu'il faut vingt jours de beau temps pour en faire le tour, ce Lac tire ſon nom des rochers dont il eſt remply, qui ſont d'une prodigieuſe groſſeur, il y a quantité de tres-belles Iſles, du gibier, & du poiſſon de toute eſpece, les orignaux, les ours, les cariboux, le porc-

follows: 'My Father, we detain thee here to instruct and baptize us all. On thy return thou shalt tell Onnontio that we all pray to God, and have listened to his word.'

"It would be difficult for me to express our joy at seeing such favorable inclinations for the Faith in that country, and our zeal in seconding the cordial attitude there manifested toward Christianity. After the thanks customary here on such occasions, I told them that, as to the children, I would baptize them, as it would be too much trouble for the parents to carry them to Lake St. John; but concerning the Adults, as I was in haste to depart, I could not instruct them fully in all our mysteries, and those who were in earnest in what they said could go to Lake St. John on their trading-trip, and await me there, and I would satisfy them all upon my return. To that they agreed.

"On the 15th, all the common people entertained us after their custom; and I continued to discharge our functions, and to instruct the inhabitants.

"On the 16th, after saying holy Mass, [177] we took our departure, and arrived at Kimaganusis. On the 17th, we reached Pikousitesinacut,—that is, 'the place where shoes are worn out,'—so named from the difficulty of the route.

"On the 18th, we entered that great Lake of the Mistassirinins, which is supposed to be so large that it takes twenty days of fair weather to go around it.[14] This Lake owes its name to the rocks in which it abounds, and which are of a prodigious size. It has many very beautiful Islands; and wild fowl, fish of all kinds, moose, bears, caribous, porcupines, and beavers are abundant. We had already proceeded

epy, & les caſtors y ſont en abondance. Nous avions déja fait ſix lieuës au travers des Iſles qui l'entrecoupent, quand j'apperçeus comme une éminence de terre, d'auſſi loin que la veuë ſe peut eſtendre; je demanday à nos gens, ſi c'eſtoit vers cet endroit qu'il nous falloit aller, tais-toy, me dit noſtre guide, ne le regarde point, ſi tu ne veux perir. Les Sauvages de toutes ces Contrées s'imaginent, que quiconque veut traverſer ce Lac ſe doit ſoigneuſement garder de la curioſité de regarder cette route, & principalement [178] le lieu où l'on doit aborder; ſon ſeul aſpect, diſent-ils, cauſe l'agitation des eaux, & forme des tempeſtes, qui font tranſir de frayeur les plus aſſeurez.

Le 19. nous arrivaſmes à MaKoüamitiKac, c'eſt à dire, à la peſche des Ours, c'eſt un lieu plat, & l'eau y eſt fort baſſe, au reſte fort abondante en poiſſons, les petits eſturgeons, le brochet, & le poiſſon blanc y font leur demeure; il y a du plaiſir a voir les ours qui marchent ſur les bords de cette eau, & qui prennent de la patte en paſſant avec une adreſſe admirable, tantoſt un poiſſon, & tantoſt un autre.

Le 22. nous allaſmes à OüetataſKoüamiou, cette journée nous fut bien rude, il fallut quitter la grande riviere, les cheutes d'eau, & les rapides eſtants trop violens, & prendre noſtre route parmy des petits lacs, à la faveur de dix-ſept portages pour retomber dans la meſme riviere. Ce fut icy, où noſtre guide s'égara par deux fois, ce qui nous obligea de faire un portage de deux grandes lieuës, par des rivieres, des deſcentes, & des montagnes, des pleines noyées, & [179] des ruiſſeaux qu'il fallut traverſer ayant l'eau juſqu'à la ceinture.

Le 23. & le 24. nous trouvaſmes un païs qui n'eſt

six leagues among the Islands that are scattered through its waters, when I perceived what looked like a bit of rising ground, as far away as one could see. I asked our men whether we were to direct our course thither. 'Be silent,' said our guide; 'do not look at it, unless thou wish to die.' The Savages of all those Regions imagine that whoever would cross this Lake must carefully refrain from curiously inspecting his route, and especially [178] the place where he is to land. Merely looking at it, they say, stirs up the waters, and evokes storms that chill the boldest with fear.

"On the 19th, we arrived at Makouamitikac—that is, 'the Bears' fishing-place.' It is a flat region with very shallow water, and also extremely rich in fish,—small sturgeon, pike, and whitefish having their haunts there. It is a pleasure to see the bears walking on the shores of this piece of water, and, as they go, catching with a paw now one fish and now another, with admirable dexterity.

"We reached Ouetataskouamiou on the 22nd, after a very hard day's journey,—being forced to leave the great river, as the waterfalls and rapids were too violent, and make our way among some small lakes, with seventeen portages, to regain the same river. Here our guide went astray twice, which forced us to make a portage of two long leagues amid rivers, declivities, mountains, submerged plains, and [179] brooks that we had to cross with the water up to our waists.

"On the 23rd and 24th, we found a less mountainous region. Its atmosphere is much milder, and its fields are beautiful; and the soil would bear abundantly, and be capable of supporting a large

pas ſi montagneux, l'air y eſt bien plus doux, les campagnes ſont belles, & les terres y produiroient beaucoup, & ſeroient capables de nourir de grands peuples, ſi on les faiſoit valoir. Ce païs, le plus beau de toute noſtre route, a continué juſqu'à Nemiskau, où nous arrivaſmes le 25. Juin ſur le midy.

Nemiskau eſt un grand lac de dix journées de circuit, entouré de grandes montagnes, depuis le Sud juſqu'au Nord, formant un demy cercle, on voit à l'emboucheure de la grande riviere, qui s'étend de l'Eſt au Nordeſt, des vaſtes pleines, qui regnent meſme au deſſous des montagnes qui font le demy rond, & toutes ces campagnes ſont entrecoupées ſi agreablement d'eau, qu'il ſemble à la veuë que ce ſoient autant de rivieres, qui forment un ſi grand nombre d'Iſles, qu'il eſt difficile de les pouvoir conter. On voit toutes ces Iſles tellement marquées des piſtes d'orignaux, de caſtors, de cerfs, de porc-epy, qu'il ſemble qu'elles [180] ſoient le lieu de leur demeure, où ils font leurs courſes ordinaires; cinq grandes rivieres ſe déchargent dans ce lac, qui font que le poiſſon y eſt ſi abondant qu'il faiſoit autrefois la principale nouriture d'une grande nation ſauvage qui l'habitoit, il n'y a que huit ou dix ans. On y voit encore les triſtes monumens du lieu de leur demeure, & les veſtiges ſur un iſlet de roches, d'un grand fort fait de gros arbres, par l'Iroquois, d'où il gardoit toutes les avenuës, & où il fait ſouvent des meurtres; il y a ſept ans qu'il y tua ou emmena en captivité, quatre-vingt perſonnes, ce qui fut cauſe que ce lieu fut entierement abandonné, les originaires s'en eſtant eſcartez. Il y avoit grand trafic, & on y abordoit de divers endroits à cauſe de la riviere qui eſt grande,

population, if it were cultivated. This region, the fairest on our entire journey, extended as far as Nemiskau, where we arrived the 25th of June, toward noon.

"Nemiskau is a large lake, of ten days' journey in circumference, half surrounded from North to South by a semicircular range of high mountains. At the mouth of the great river, which extends from the East to the Northeast, are seen vast plains, which continue even below the semicircular mountain-range; while all this open country is so agreeably intersected by water that there appear to the eye to be a corresponding number of rivers, forming so many Islands that it is hard to count them. All these Islands are seen to be so scored with the trails of the moose, beaver, deer, and porcupine, that they would seem [180] to be the place of their abode, where they are wont to range. Five large rivers empty into this lake, making it so rich in fish that the latter formed the main subsistence of a populous savage nation dwelling here eight or ten years ago. The sad monuments of their place of residence are still to be seen; and also, on a rocky islet, the remains of a large fort constructed of stout trees by the Iroquois, whence he guarded all the approaches and made frequent murderous sallies. Seven years ago he killed on this spot, or led away captive, eighty persons; this caused the entire abandonment of the place, its original inhabitants departing thence. Owing to the size of the river and the nearness of the sea, there was formerly much traffic here, people coming from various quarters. The river forms a great elbow in turning to the Northeast, compelling us to make four very difficult portages among some

& du voiſinage de la mer. Cette riviere fait un grand coude tirant au Nordeſt, il nous fallut faire quatre portages de tres-mauvais chemin, par des petits lacs, pour la couper droit au Nordeſt, & nous fuſmes coucher à NataoüatiKoüan.

Le 26. à Tehepimont, païs fort montagneux. Le 27. nous achevaſmes de [181] franchir les portages. Juſques icy nous n'avions point reſſenti les incommoditez qu'apporte la perſecution de ces petites mouches fort picquantes, qu'on nomme mouſquites & maringoüins; mais ce fut icy où il nous fut impoſſible de pouvoir dormir, eſtans continuellement occupez à nous deffendre par les fumées, que nous faiſions de tous coſtez, de la cruelle guerre que nous faiſoient ces petits animaux, dont le nombre paroiſſoit infiny.

Le 28. à peine avions nous avancé un quart de lieuë, que nous rencontrames à main gauche dans un petit ruiſſeau, un heu avec ſes agrez de dix ou douze tonneaux, qui portoit le Pavillon Anglois, & la voile latine; delà à la portée du fuſil, nous entraſmes dans deux maiſons deſertes; un peu plus avant on découvrit que les Sauvages avoient hyverné là proche, & que depuis peu, ils en eſtoient partis, nous pourſuiviſmes donc noſtre route, juſques à une pointe eſloignée de ſix lieuës de la maiſon des Europeans. Là, la marée eſtant baſſe, & le vent contraire, nous nous en retiraſmes les vaſes juſqu'au ventre, dans une petite riviere à [182] main droite, tirant au Nordeſt, où, en tournant, & cherchant, nous rencontrâmes deux ou trois cabanes, & un chien abandonné, qui nous firent connoiſtre que les Sauvages eſtoient proche, & qu'il n'y avoit que deux jours qu'ils avoient

small lakes, to regain it by a direct Northeasterly course. We went to Nataouatikouan to pass the night.

"On the 26th, we arrived at Tehepimont, an exceedingly mountainous region. On the 27th, we accomplished the [181] last of the portages. Thus far we had experienced no discomfort from the persecution of those little sharp-stinging flies known as mosquitoes and gnats. But at this point it became impossible for us to sleep, constantly occupied as we were with defending ourselves, by the smoke that we made on every side, from the cruel warfare waged against us by those tiny creatures, whose numbers seemed infinite.

"On the 28th, scarcely had we proceeded a quarter of a league when we encountered, in a small stream on our left, a hoy of ten or twelve tons, with its rigging, carrying the English Flag and a lateen sail. A musket-shot's distance thence, we entered two deserted houses. A little farther on, we found that the Savages had wintered near there, and had recently taken their departure. We pursued our course, accordingly, as far as a point of land six leagues distant from the house of the Europeans. There, the tide being low and the wind against us, we withdrew, the mud up to our waists, into a little river on [182] our right, flowing toward the Northeast. Here, upon turning and looking around, we found two or three cabins and an abandoned dog, showing us that the Savages were near, and had decamped only two days before. All that evening we remained there, firing loud musket-shots to make ourselves heard, and amusing ourselves with watching the sea which we had so long sought, and

délogé. Tout ce ſoir nous arreſtames-là, tirant de grands coups de fuſils pour nous faire entendre, & nous divertiſſant à conſiderer la mer que nous avions tant recherchée, & cette ſi fameuſe baye de Hutſon, de laquelle nous parlerons cy-apres.

Le 29. un de nos canots partit pour aller à Miſkoutenagachit, là où nos gens penſoient que les Sauvages devoient eſtre. Le 30. mon hoſte s'eſtant mis en mauvaiſe humeur, perdit cœur de paſſer outre, & ne ſongeant plus qu'à ſon retour, diſoit qu'il eſtoit en peine de ſa petite fille âgée de quatre mois, qu'il avoit laiſſée, nous retournaſmes à la maiſon des Anglois, il me fallut faire violence pour condeſcendre à cette humeur brutale, & diſſimuler mes reſſentimens.

Le matin du premier de Juillet apres avoir dit la ſainte Meſſe, je taſchay de [183] luy repreſenter que noſtre canot n'eſtant pas de retour, il falloit par conſequent qu'il euſt rencontré des Sauvages, & qu'il nous attendit.

Il propoſa d'abord de grandes difficultez pour faire une traverſe de vingt lieuës en canot ſur la mer, je crus deſlors qu'il eſtoit gagné; neanmoins pour l'obliger de ſe declarer davantage, je luy repartis; il eſt de ton honneur, & de ceux qui t'envoyent de ne te point arreſter, eſtant ſi proche; apres tant de fatigues paſſées, il n'eſt rien de ſi difficile que tu ne puiſſe aiſément vaincre avec le ſecours de Dieu. S'il n'y a rien de ſi noble, & de ſi grand que de porter la Foy parmy les infideles, & d'eſtendre l'Empire de Dieu, tu te devrois eſtimer heureux de cooperer au ſalut de quelque perſonne, qui s'en reſſouviendra méme apres ſa mort, & priera Dieu pour toy, & au contraire tu auras juſte ſujet de craindre à l'heure de ta mort, les

that famous Hutson's bay, of which we shall speak later.

"On the 29th, one of our canoes started for Miskoutenagachit, where our men thought the Savages must be. On the 30th, my host, falling into an ill humor, lost heart for continuing the journey; and, intent only on returning, said that he was anxious about his four-months-old granddaughter, whom he had left behind. We went back to the Englishmen's house. I was obliged to curb myself, in order to bear with that surly humor and conceal my indignation.

"On the morning of the first of July, after saying holy Mass, I tried to [183] show him that, as our canoe had not returned, it must, in consequence, have met with Savages and be waiting for us.

"At first he objected that it would be extremely difficult to make a passage of twenty leagues by canoe on the sea. Then I thought that he was persuaded; but, to force him to declare himself more decidedly, I answered him: 'Thine own honor, and that of those that sent thee, demand that thou shalt not halt so near the goal. After so many past fatigues, there is no obstacle so difficult that thou canst not easily overcome it, with God's help. If there is nothing so noble and great as to carry the Faith among infidels and extend God's Empire, thou shouldst count thyself happy to coöperate in saving some one who will remember thy deed, even after his death, and will pray to God for thee; while, on the contrary, thou wilt have good reason to fear, at the hour of thy death, the reproaches that may well be uttered against thee, if any one perish through thy lack of spirit.' This brought him over entirely;

reproches qu'on te pourra faire, ſi quelqu'un perit par ta lâcheté; ce fut ce qui le gagna entierement, & l'apprehenſion des jugemens de Dieu à ce dernier paſſage, luy fit reſoudre de continuer la [184] route. J'ay toujours experimenté que les Sauvages ſont fort ſuſceptibles des impreſſions des peines de l'Enfer, & de l'attrait des delices du Ciel.

Alors tout bruſquement, il me repartit, dépechetoy donc, embarquons-nous. Nous partimes ce meſme jour ſur les ſix heures, & à dix lieuës de là ſur les deux heures, nous rencontraſmes un canot que le Capitaine, ſçachant noſtre arrivée envoyoit en diligence au devant de nous, pour nous conduire.

Du plus loin qu'on nous vit approcher, ils ſortirent tous de leurs cabanes, & ſe rendirent ſur le bord de l'eau, le Capitaine s'écrie à pleine teſte pour nous complimenter, la Robe noire nous vient viſiter, la Robe noire nous vient viſiter, & ſoudain une bande de jeuneſſe ſe détache du gros, qui accourut à nous ayant l'eau juſqu'au ventre, les uns nous porterent à terre, les autres s'attacherent à nos canots, & le reſte à noſtre équipage. Le Capitaine me prend d'une main, & de l'autre ſe ſaiſit de mon aviron, me conduit droit à ſon logis, fait porter toutes nos hardes, & met les deux François à [185] mes deux coſtez. Nous reſtâmes là, iuſqu'à ce qu'il nous euſt fait dreſſer une cabane, à laquelle pendant que les femmes travailloient, ie tiray un beau calumet, & trois braſſes de tabac, & les donnay au Capitaine pour petuner, & regaler ſa jeuneſſe. C'eſt le plus grand plaiſir, & la plus grande civilité qu'on puiſſe faire à un Sauvage de luy donner à petuner principalement en ce pays-là & dans un temps, ou le petun eſtoit tres-rare.

and the fear of God's judgment at that last passage made him decide to continue the [184] journey. I have always found the Savages very easily moved by representations of Hell's torments, and by the charms of Heaven's delights.

"Thereupon, he answered me with much brusqueness, 'Make haste, then, let us embark.' We started that same day, toward six o'clock; and ten leagues from there, about two o'clock, we met a canoe which the Captain, knowing that we were coming, had despatched in haste, to meet us and act as our escort.

"As soon as the people caught sight of us in the distance, they all left their cabins and came down to the water's edge,—the Captain crying at the top of his voice, in compliment to us: 'The black Gown is coming to visit us; the black Gown is coming to visit us.' At once, a band of young men left the main body, and hastened toward us, the water up to their waists. Some carried us ashore, others seized upon our canoe, and the rest took our luggage. The Captain, taking me with one hand and seizing my paddle with the other, led me directly to his lodge, had all our baggage carried thither, and placed the two Frenchmen one [185] on each side of me. There we remained until he had caused the erection of a cabin for us. While the women were working upon it I produced a handsome calumet and three brasses of tobacco, which I gave to the Captain, that he might smoke and regale his young men. To give him a smoke is the greatest pleasure and courtesy that one can render a Savage,—especially in that country, and at a season when tobacco is very scarce.

"As soon as we were housed, the Captain prepared a fine feast; while all vied with one another in

Dés que nous fumes logez le Capitaine prepara un beau feſtin, chacun taſcha à l'envy de nous careſſer, nous apportant ce qu'ils avoient de meilleur, ils vinrent tous l'un apres l'autre, pour nous viſiter, les femmes meſmes, menoient leurs enfans pour voir une robe noire, n'en ayant jamais veu.

Je n'eſtois pas pourtant pleinement ſatisfait de ces civilitez extraordinaires. Une choſe me tenoit au cœur, i'avois fait reflexion, dans l'entretien que i'avois eu avec ceux du canot, qui eſtoient venus au devant de nous, que ſous pretexte de quelque intereſt de la Nation, avec laquelle ils avoient commerce, ces gens [186] entr[er]oient en ombrage de noſtre viſite, & de nos pretentions, noſtre intention ne leur eſtant pas bien connuë.

Pour leur faire prendre les juſtes ſentimens de noſtre conduite, ie me reſolus de leur perſuader que j'eſtois parfaitement deſintereſſé dans la viſite, que ie leur rendois, & que ie n'eſtois pas venu pour exercer aucun trafic, n'y m'enrichir à leurs deſpens, ou au prejudice du peuple avec lequel ils trafiquoient, mais pluſtoſt pour les enrichir en leur diſtribuant liberalement tout ce que nous avions apporté de ſi loin, avec tant de peine.

Je fis donc aſſembler tous les Capitaines, & tous les principaux, & leur parlay de cette ſorte.

I. preſent. Kiaſkou, c'eſt le nom du Capitaine, qui veut dire, mauve. Nous joüiſſons ſouvent, & avec plaiſir d'un bienfait ſans en connoiſtre l'auteur, & ſans en ſçavoir la cauſe. Le bien de la paix avec l'Iroquois que tu gouſte maintenant eſt de cette nature, tu ne connois pas celuy qui te donne cette paix, ny ce qu'il a pretendu en te la donnant.

their expressions of endearment toward us, bringing us the best of their possessions. They all, one after another, came to visit us, the women even bringing their children to see a black gown — a novel sight to them.

"I was not, however, fully satisfied with these extraordinary civilities. One thing troubled me. I had reflected, in talking with the occupants of the canoe that had come to meet us, that, under pretext of favoring the Nation with whom they were wont to trade, these people [186] were likely to take umbrage at our visit and our claims, our purpose not being clear to them.

"To make them take a correct view of our action, I determined to convince them that I was entirely disinterested in my visit; and that I had not come to carry on any trading, or to enrich myself at their expense, or to the prejudice of the people with whom they were wont to deal, — but rather to enrich them, by giving them freely all that we had brought so far with such difficulty.

"Accordingly I called together all the Captains and chief men, and thus addressed them:

"Present I. 'Kiaskou,' — the Captain's name, signifying 'gull,' — 'we often experience, and with pleasure, a benefit whose author and cause we do not know. The blessing of peace with the Iroquois, now enjoyed by thee, is of that nature; thou knowest neither him that gives thee this peace, nor his purpose in giving it to thee.

"'Look at this present, which will open thine [187] eyes to a knowledge of thy benefactor. "It is I," says Onnontio to thee, "who have made peace, without thy knowing it. For the past five years the

Regarde ce preſent, qui t ouvrira les [187] yeux pour connoiſtre ton bien-facteur. C'eſt moy, te dit Onnontio, qui ay fait la paix à ton inſceu; l'Iroquois depuis cinq ans ne vous inquiete plus, il ne fait plus d'incurſions ſur vos terres, je luy ay ravy ſon Pakamagan, ſa hache d'arme, & méme j'ay retiré du feu tes deux filles, & beaucoup de tes parens; à la bonne heure vivez en paix, & en aſſeurance, je te rends ton païs, d'où l'Iroquois t'avoit chaſſé. Peſchez, chaſſez, & trafiquez par tout, & ne craignez plus rien.

II. preſent. Ce n'eſt point l'attrait du trafic, ny du commerce qui m'amene icy. Si j'ay ſouffert la fatigue d'un ſi long voyage au travers de tant de hazards, ce n'eſt point pour autre motif, que pour vous éclairer de la lumiere de la Foy, vous enſeigner le chemin du Ciel, & pour vous rendre bien-heureux apres cette vie, ce ſont mes penſées, & ce ſont les penſées meſme des François, qui m'ont envoyé icy, pour te dire, par ce preſent que la raiſon, pour laquelle ils vous ont procuré la paix, avec l'Iroquois, c'eſt pour vous obliger à prier Dieu tout de bon; voſtre converſion au Chriſtianiſme doit eſtre la reconnoiſſance [188] de ce grand bien, c'eſt le deuxieſme preſent.

Je ſçay bien qu'il n'appartient qu'à Dieu ſeul de toucher les cœurs, & de rendre efficace la parole de ſes ouvriers, qui l'annoncent en ſon nom, & pour ſa gloire. Mais ces preſens eurent un tel effet ſur leurs eſprits, qu'ils prirent ſur le champ, par le mouvement du Saint-Eſprit, qui les touchoit, la reſolution de ſe faire tous inſtruire; tous enſuite ont voulu embraſſer la Foy, & eſtre baptiſez; & celuy qui en eſt le chef a frayé le chemin à tous les autres, ne m'ayant

Iroquois has ceased to disturb you; he makes no more incursions into your territories; I have snatched from him his *Pakamagan*''—his battle-axe—' '' and have even rescued from the flames thy two daughters and many of thy kin. Very well, then, live in peace and safety; I restore to thee thy country, whence the Iroquois had driven thee. Fish, hunt, and trade everywhere, and fear nothing henceforth.'' '

'' Present II. ' It is not the allurements of traffic or of commerce that bring me hither. If I have borne the fatigue of so long a journey amid so many risks, it was from no other motive than to enlighten you with the light of the Faith, teach you the way to Heaven, and render you happy after this life. Those were my thoughts, and those, too, were the thoughts of the Frenchmen who sent me hither,—to assure thee, by this present, that the reason why they secured peace for you with the Iroquois, was to constrain you to pray to God in earnest. Your conversion to Christianity must be your acknowledgment [188] of that great blessing. This is the second present.'

'' I well know that it is for God alone to touch the heart and give efficacy to his servant's word, which is uttered in his name and for his glory. But these presents produced such an effect on the hearers that, under the influence of the Holy Ghost, which touched their hearts, they then and there adopted the resolution to have themselves all instructed. Then they all wished to embrace the Faith and be baptized; and their chief led the way for all the rest, being unwilling to let me depart until I had baptized him.

'' I took pleasure in arguing with this good old man when he pressed me for baptism, and in offering

point voulu laiſſer partir que je ne l'euſſe baptiſé.

Je prenois plaiſir de diſputer avec ce bon vieillard quand il me preſſoit pour recevoir le bapteſme, & de luy faire beaucoup d'oppoſitions pour l'affermir davantage dans ſes bonnes reſolutions.

Vous eſtes ſi chancelans, luy diſois-je, & ſi peu fermes dans la croyance d'un Souverain eſprit, qui gouverne toutes choſes, qui fait tout, & de qui tout dépend, qu'au moindre danger de la vie, de la ſanté, ou de quelque mauvais ſuccez dans les affaires, qui ne dependent que de la ſeule [189] volonté de cet eſprit ſouverain, tu auras recours auſſi-toſt au malin eſprit, & tu retomberas dans tes anciennes coutumes, & ce genereux deſſein, qui t'anime maintenant à prier, à la moindre diſgrace, qui t'arrivera comme un beau-feu au moindre vent, s'eſteindra, & s'en ira en fumée.

Cela ſeroit bon, ſi j'eſtoit un enfant, reſpondit il, tu aurois ſujet de craindre que ie ne fuſſe pas ferme, dans la reſolution que ie prens de prier tout de bon. Celuy qui me donne ces bons ſentimens maintenant, me les conſervera à l'avenir par ſa grace, & s'il a eſté ſi bon, & ſi puiſſant pour allumer en moy le feu de ce bon deſſein, il ne l'eſteindra pas, & qui le peut eſteindre, puiſque luy ſeul fait tout, & gouverne tout!

Attends, luy repartis-ie, à une autre fois, ie ſuis preſſé de ſonger à mon retour, il me faudroit trop de temps pour t'inſtruire à fonds; l'année ſuivante, ou moy, ou quelque autre viendra, & demeura icy pour vous enſeigner tout ce qu'il faut croire, faire, ou eviter pour aller au Ciel, ouy mais, dit il, & qui t'a affuré que tu ſeras [190] en vie l'année ſuivante, ou que celuy, qui partira de Quebec pour venir icy, y arrivera? & qui t'a dit qu'on me trouvera moy-meſme

him great opposition, in order to strengthen him still further in his good resolutions.

"'You are so wavering,' said I to him, 'and so unstable in your belief in a Sovereign spirit governing all things,—the creator of all things, and the one on whom all things depend,—that when the slightest danger threatens life, health, or success in thy undertakings, which rest solely with the [189] will of that sovereign spirit, thou wilt straightway have recourse to the evil spirit, and wilt relapse into thy former ways. Then this noble purpose that now moves thee to pray will, at the least misfortune that befalls thee, die out and vanish in smoke,—like an illumination exposed to the slightest wind.'

"'That would be true, if I were a child,' replied he; 'thou wouldst have reason to fear that I would not stand firm in my resolution to pray in earnest. He who now gives me these good intentions will, by his grace, keep me true to them in the future; and if he has been so good and so powerful as to kindle in me the fire of this high purpose, he will not extinguish it. And who can extinguish it, since he alone is the creator and ruler of all things?'

"'Wait until another time,' I answered him; 'I am in haste to set about my return, and it would take too long to instruct thee thoroughly. Next year, either I or some one else will come and stay here, to teach you all that you must believe, or do, or shun, in order to go to Heaven.' 'Yes,' said he, 'but who has assured thee that thou wilt be [190] alive next year, or that he who shall set out from Quebec for this place will reach it? And who has told thee that I myself shall be found alive? I am already old, and have been ill for two moons. If I die without

en vie? ie ſuis deſia vieux, & malade depuis deux lunes, ſi je meurs ſans bapteſme, veux tu que je ſois bruſlé? ie diray à celuy, qui a tout fait, que ie voulois eſtre baptiſé, & prier tout de bon, mais que tu n'as pas voulu m'accorder cette grace.

Ce bon-homme diſoit cela, d'un ſi bon cœur, qu'il me tira les larmes des yeux, il eſtoit toujours apres moy, pour que je le ba[p]tiſaſſe, & il m'avoit déja retenu trois jours faiſant naiſtre divers incidens pour m'arreſter. Le ſoir ie luy dis reſolument demain ie partiray, ha! me repartit-il, je ne ſuis pas baptiſé, he bien demain matin avant mon depart ie te baptiſeray; voila qui va bien, dit-il, tu n'es pas menteur.

Le ſoir nous ayant aſſemblé, il parla de la ſorte. Ce n'eſt pas la difficulté de parler, qui m'a fait differer de tenir ce Conſeil, mais le rapport que tu dois faire aux François, qui me met fort en peine; les preſens nous ſervans de paroles [191] pour declarer nos ſentimens, comment veux tu expliquer à Quebec, ce que ie dis, ſi tu ne peux porter, ny recevoir ce que je veux donner? on dira à Quebec, que je n'ay point de bouche, que je ſuis un enfant, qui ne ſçais pas parler. Comme tu es tout epuiſé de force, que tu fais grande diligence pour te rendre au pluſtoſt, & que les chemins ſont ſi penibles, ce ſeroit achever de ruiner la ſanté qui te reſte, ſi je t'allois charger de beaucoup de pacquets. Adieu donc, adieu va t'en, quand tu voudras, prens ſeulement ces lourtres pour dire au François, que voulant menager le reſte de tes forces, & pour luy temoigner l'eſtime que j'ay fait de tes riches preſens, ma jeuneſſe portera ma parole, & mon remerciment au lac de ſaint Jean l'année ſuivante.

baptism, wouldst thou have me burned? I shall tell the maker of all things that I desired to be baptized and to pray in earnest; but that thou wouldst not grant me that favor.'

"That good man said this with such feeling that he brought tears to my eyes. He was always at my heels, asking for baptism, and had already detained me three days, causing various incidents to occur to delay me. In the evening, I said to him with decision, 'I shall go away to-morrow.' 'Ah!' he returned, 'I am not baptized!' 'Well, then, to-morrow morning, before my departure, I will baptize thee.' 'Good!' he exclaimed; 'thou art no liar.'

"In the evening, he called us together and spoke as follows: 'It is not the difficulty of making a speech that has led me to defer the holding of this Council, but the answer that thou art to give the French is what greatly perplexes me. As presents serve us for words [191] in declaring our sentiments, how wilt thou set forth at Quebec what I say, if thou canst not carry or receive what I wish to give? They will say at Quebec that I have no mouth — that I am a child, unable to speak. As thy strength is utterly exhausted, as thou art in great haste to return as speedily as possible, and as the way is so arduous, it would completely ruin what health is left thee, were I to burden thee with many packages. Farewell, then, farewell. Depart when thou choosest. Take merely these otter-skins to let the Frenchman know that, wishing to spare the remnant of thy strength, and to testify to him my high appreciation of thy rich presents, my young men will bear my words and my thanks to lake saint John next year.'

"On the fourth of July, his just request was

Le quatrieſme Juillet on luy accorda ſa juſte demande, je le baptiſay, il fut nommé Ignace. Un vent contraire nous ayant arreſté toute cette journée, luy donna moyen de faire paroiſtre qu'il y avoit quelque choſe d'extraordinaire en luy, & que ce n'eſtoit pas en vain qu'il avoit [192] receu le bapteſme, il fit aſſembler tout ſon monde en noſtre preſence, & paroiſſant comme tout tranſporté d'une ſecrette impreſſion du Ciel:

Mes neveux, dit-il, vous ſçavez tous le bonheur qui m'eſt arrivé ce matin, j'ay eſté baptiſé. Je prie Dieu maintenant, je ſuis Chreſtien, une forte penſée de vouloir eviter les peines eternelles, & de joüir un iour des delices du Ciel, m'a touché tout de bon; ie ne ſuis plus ce que i'ay eſté autrefois, ie deſavoüe tout le mal que i'ay fait, i'ayme de tout mon cœur celuy qui a tout fait, c'eſt en luy ſeul, que ie veux croire, c'eſt en luy ſeul que ie veux eſperer; voila ce que ie dis, chacun y eſt pour ſoy, & ainſi que chacun penſe pour ſoy, ce qu'il aura à faire.

Il anima ce diſcours d'un air ſi plein de l'eſprit de Dieu, & l'accompagna de tant de devotion, que tous ſes gens en furent ſi emeus & ſi fort penetrez, qu'il eſt certain que ſi i'euſſe voulu condeſcendre à l'extreme envie de tous tant qu'ils eſtoient, ie leur aurois donné le ſaint bapteſme, apres quelques iours d'inſtructions, cependant il nous falloit partir.

[193] Le cinquieſme, ce me fut un ſujet de douleur bien ſenſible, de me voir obligé de quitter ſi ſoudainement le lieu d'une Miſſion ſi belle, principalement apres avoir gouſté ces premieres douceurs, ie ne cru pas pourtant la quitter tout a fait les laiſſant dans l'attente de mon prochain retour. Cette ſeparation

granted; I baptized him, under the name of Ignace. Our detention by a head-wind all that day enabled him to show that there was something uncommon in him, and that he had not [192] received baptism in vain. He assembled all his people in our presence and, appearing as if quite enraptured by a secret influence from Heaven,—

"'My nephews,' said he, 'you all know the blessing that befell me this morning. I have been baptized; I pray to God now, and I am a Christian. A strong purpose has deeply moved me to strive to escape eternal punishment and to enjoy some day the delights of Heaven. I am no longer what I used to be; I disown all the evil I have done, I love with my whole heart the maker of all things, in him alone I will believe, and in him alone will I put my trust. That is my declaration. Every man is his own master, and thus each may think for himself on what he has to do.'

"He breathed into this speech so much of the spirit of God, and accompanied it with such devotion, that all his people were greatly moved and impressed by it,—so much so that, had I been disposed to comply with the ardent desire shown by the entire company, I certainly might have given holy baptism to all, after a few days' instruction. But we were forced to take our departure.

[193] "It was a cause of very keen regret to me to find myself, on the fifth, obliged to leave so soon so fair a Mission-field,—especially after tasting these first delights. I did not, however, feel that I was quitting it altogether, leaving behind me, as I did, the expectation of my early return. This separation was not less deeply felt by all those good Savages,

ne fut pas moins ſenſible à tous ces bons Sauvages, pluſieurs verſans des larmes, en me diſant adieu, firent aſſez paroiſtre la douleur de leur cœur. Ils nous accompagnerent iuſques ſur le bord de l'eau, & ſuivirent long-temps de veuë noſtre canot, il plut à Dieu nous donner aſſez bon vent, nous fiſmes voile, & avançâmes noſtre chemin iuſqu'à la demeure des Anglois où nous couchâmes.

Avant que de ſortir de la baye de Hutſon, il faudroit vous en donner le plan. Mais le peu de ſejour que j'ay fait à Meſkoutenagaſit ne m'a pas donné, le loiſir de la viſiter, ny de m'inſtruire à fond des particularitez de cette baye, & du pays voiſin, outre que j'ay eſté obligé d'employer la meilleure partie de ce temps à inſtruire & à baptiſer ſoixante-deux perſonnes [194] tant enfans, qu'adultes; C'eſt pourquoy je n'en feray pas icy l'exacte deſcription qu'on peut trouver dans les cartes, qui en ont eſté faites.

Je diray ſeulement que la Riviere par laquelle nous ſommes entrez dans la baye, s'apelle Nemiſkauſipiou, qui prend ſa ſource du lac de Nemiſkau & en retient le nom, cette riviere eſt fort belle, elle eſt large preſque de demie lieuë, & plus en divers endroits, mais elle n'eſt pas bien profonde, elle vient du Sudeſt, & s'eſtend au Noroüeſt environ quatre-vingt lieuës: elle eſt fort rapide, & entrecoupée de dix-huit faults, c'eſt pourquoy de peur de briſer les canots & de s'expoſer à tout perdre on les porte avec tout l'equipage, à travers les bois. Tous ces portages ſont longs, & difficiles, il y en a deux ou trois d'environ trois lieuës, les autres d'une lieuë, de deux, & de deux & demie.

Le flux & le reflux, qui eſt icy tres-reglé, entre,

many of whom showed plainly enough the grief of their hearts by shedding tears when they bade me farewell. Accompanying us to the water-side, they followed our canoe for a long time with their gaze. God being pleased to grant us a rather favorable wind, we set sail, and proceeded as far as the Englishmen's lodge, where we passed the night.

"Before leaving Hutson's bay, I ought to give you a sketch of it; but my brief sojourn at Meskoutenagasit did not afford me leisure to explore that bay, or to gain thorough information as to its characteristics and those of the neighboring region; moreover, I was obliged to spend most of my time in teaching and baptizing sixty-two persons, [194] both children and adults. Therefore I shall not give here an exact description of the bay, which can be found in the maps of it that have been made.

"I will merely say that the River by which we entered it is called Nemiskausipiou, and rises in lake Nemiskau, whence it takes its name. It is a very beautiful river, nearly half a league wide, and more in some parts, but of no great depth. Rising toward the Southeast, it flows Northwestward for about eighty leagues, is very rapid, and is broken in its course by eighteen falls. Fearing, therefore, to shatter the canoes, and run the risk of losing everything, we carried them, with all the luggage, through the woods. All these portages are long and difficult, two or three of them being of nearly three leagues each, the others of one, two, or two and a half leagues.

"The flow and ebb of the tide, which is very well defined here, affects this river for four leagues, until intercepted by rapids; but this fact does not

quatre lieuës dans cette riviere, juſques à ce qu'il ſoit arreſté par un fault qui n'empeſche pas que les eaux ne conſervent leur douceur pendant les marées les plus hautes, non ſeulement dans [195] la riviere, mais meſme quatre lieuës avant dans la baye.

Il n'eſt pas croyable combien loin la mer ſe retire lors de marée baſſe; les Sauvages mettent bien vingt lieuës; tout ce grand eſpace à perte de veuë, qui pour la pluſpart n'eſt que de vaſe & que de rochers, demeurant preſque tout à ſec, de ſorte que la riviere, qui s'eſtend ſur cette vaſe, & qui s'y perd, n'a pas pour lors aſſez d'eau pour porter les canots.

Nous avons trouvé que l'embouchure de la riviere eſt au cinquantieſme degré d'élevation, & nous avons veu, que dés ſon entrée, elle couppe la baye par quantité de detours, qui forment des Iſles propres pour eſtre habituées.

A la pointe de l'Oüeſt ſont logez les Kiniſtinons, & dans la baye, les Mataoüakirinoüek, & les Monſounik; chaque nation eſt ſeparée par de grandes rivieres. Les gens de la mer habitent au coſté du Nordeſt ſur la riviere de Miſkoutenagaſit où nous avons eſté, & avancé vingt lieuës dans la mer, c'eſt une longue pointe de roches, ſituée au cinquante-unieſme degré, où de tout temps les Sauvages s'aſſemblent [196] pour faire leur commerce; & plus avant, en prenant au Nordeſt, ſont placez les Pitchiboutounibuek, les Koüakoüikoüeſioüek, & beaucoup d'autres nations; à trois journées dans la profondeur de la baye au Noroueſt, eſt une grande riviere, que quelques Sauvages appellent Kicheſipiou, & quelques autres, la riviere des orignaux, Mouſouſipiou; ſur laquelle il y a beaucoup de nations, & ſur le chemin

prevent the water's keeping its freshness in the highest tides,—not only in [195] the river, but even four leagues out into the bay.

"It passes belief how far the sea recedes at low tide—estimated at fully twenty leagues by the Savages, all that vast stretch, as far as the eye can reach, presenting nothing but mud and rocks, for the most part, and nearly all being left bare of water; so that the river, flowing over that mud and becoming lost in it, has not then enough water to float a canoe.

"We found that the mouth of the river is at the fiftieth degree of latitude; and remarked that, in emptying, it seeks the bay by many windings, which form Islands fitted for habitation.

"Upon the point to the Westward the Kinistinons are settled; and, upon the bay, the Mataouakirinouek and Monsounik, each nation being separated from its neighbors by large rivers. The people of the sea dwell toward the Northeast on the river Miskoutenagasit—the name of the place visited by us, situated twenty leagues along the sea; it is a long rocky point at the fifty-first degree of latitude, where from time immemorial the Savages have been wont to gather [196] for purposes of trade. And farther toward the Northeast are settled the Pitchiboutounibuek, the Kouakouikouesiouek, and many other nations. Three days' journey into the depth of the bay, toward the Northwest, is a large river called by some Savages Kichesipiou, and by others Mousousipiou, 'Moose river,' on which are many nations; while on the left, as you advance, lies the well-known Island of Ouabaskou,[15] forty leagues long by twenty wide, abounding in all kinds of animals, but especially notable for its white bears. There is

on laiſſe à main gauche l'Iſle fameuſe de Oüabaſkou, qui eſt de quarante lieuës de long & de vingt lieuës de large, remplie de toute ſorte d'animaux, mais principalement recommandable pour les ours blancs; on dit, qu'il y a une petite baye, où l'eau ne gele jamais, & dans laquelle les navires peuvent hyverner fort commodement.

Je ne dis rien de l'abondance du gibier, qui ſe trouve en ce pays, dans l'Iſle d'Ouabaskouk, s'il en faut croire les Sauvages, elle eſt ſi grande, que dans un endroit où les oyſeaux quittent leurs plumes, quand ils muent, les Sauvages, & les beſtes fauves, qui s'y engagent, ont de la plume par deſſus la teſte, & s'y [197] perdent ſouvent ſans pouvoir s'en retirer.

Je ne dis rien non plus de la varieté, & de l'abondance des fruits, qui croiſſent icy, parce qu'il n'y faut pas venir pour chercher la delicateſſe, & la friandiſe; ce qui s'eſt preſenté à moy pour l'ordinaire ſont de petits fruits, qu'on appelle bluets à cauſe de leur couleur, de petites pommes rouges, de petites poires noires, & quantité de groiſelles fort communes dans tous ces païs froids.

J'y ay veu quantité de grands arbres en divers endroits d'où les eſcorces avoient eſté enlevées, & demandant à mon guide, ſi ce n'eſtoient pas des marques & des écritures dont ils ont couſtume de ſe ſervir, il me reſpondit, que les Sauvages reduits à la faim avoient pelé ces arbres, pour ſe nourrir de leurs écorces. Dieu a donné aux païs chauds les rafraiſchiſſemens neceſſaires, & en ces regions froides, les ours, les orignaux, les caſtors, & le porc-epy, ce ſont une nourriture qui vaut bien les figues & les oranges, pour fortifier l'eſtomach en ces contrées.

said to be a small bay where the water never freezes, and in which vessels can pass the winter very comfortably.

"I say nothing of the abundance of wild fowl in this region. On the Island of Ouabaskouk, if the Savages are to be believed, they are so numerous that in one place, where the birds shed their feathers at molting time, any Savages or deer coming to the spot are buried in feathers over their heads, and are [197] often unable to extricate themselves.

"Nor do I speak of the variety and plenty of fruits growing here, as this is not the place to visit in quest of delicacies and dainties. What commonly caught my attention were some small berries, called '*bluets*' [*i.e.*, blueberries] from their color, little red apples, and dark pears, and abundance of gooseberries, which are very common in all these cold countries.

"I saw in various places many large trees from which the bark had been removed; and, upon my asking my guide whether these were not signs and characters which the people were wont to use, he answered me that the Savages had stripped those trees, when pressed with hunger, to feed upon their bark. God has given to warm countries their necessary food-stuffs, and to these cold regions the bear, moose, beaver, and porcupine; they constitute a food-supply which, for bracing the stomach in these regions, are well worth the figs and oranges [of the tropics].

[198] "They are in error who have held that this region, whether by reason of the intense cold, the ice and snow, or the lack of wood suitable for building and heating, is uninhabitable. They have not

[198] Ceux là ſe ſont trompez, qui ont crû que ce climat eſtoit inhabitable, ſoit à raiſon des grands froids, des glaces & des neiges, ſoit par le defaut de bois propre à baſtir, & à ſe chauffer. Ils n'ont pas veu ces vaſtes & épaiſſes foreſts, ces belles pleines & ces grandes prairies, qui bordent les rivieres en divers endroits, couvertes de toute ſorte d'herbage propre à nourir du betail, je puis aſſeurer qu'au quinzieſme de Juin, il y avoit des roſes ſauvages auſſi belles, & auſſi odoriferantes qu'à Quebec, la ſaiſon méme m'y paroiſſoit plus avancée, l'air fort doux & agreable. Il n'y avoit point de nuit, quand j'y eſtois, le crepuſcule n'eſtoit point encore finy au couchant, quand l'aube du jour paroiſſoit au levant du Soleil.

Le ſixieſme, nous repriſme noſtre riviere avec bien de la peine à cauſe de la rapidité de ſon cours, & des frequentes cheutes d'eau, qui l'entrecoupent. C'eſt alors qu'il faut que les Sauvages ſe mettent dans l'eau pour traiſner leurs canots à force de bras, les uns les tirant avec des cordes, les autres les pouſſant avec de longues perches, & bien ſouvent eſtant [199] impoſſible de rompre l'impetuoſité de l'eau, qui paſſe par deſſus les roches avec une viteſſe eſtrange, il faut les porter & tout le bagage à travers le bois, tantoſt entre de hautes & affreuſes montagnes, tantoſt par des vaſtes campagnes & par des chemins fort faſcheux.

Nous fumes quatre jours à gagner Nemiſkau, où nous arborâmes les armes du Roy ſur la pointe de l'Iſle, qui coupe ce Lac, le neufieſme de Juillet.

Le quatorzieſme nous fiſmes rencontre de deux canots Sauvages qui nous firent un grand accueil.

seen these vast and dense forests, these beautiful plains, and these wide prairies bordering the rivers in various places and covered with every kind of grass suited to the maintenance of cattle. I can assert that on the fifteenth of June there were wild roses here, as beautiful and fragrant as those at Quebec. The season seemed to me farther advanced, the air extremely mild and agreeable. There was no night during my visit; the twilight had not yet faded from the west when the dawn of day appeared in the East.

"On the sixth, we regained our river with great difficulty, due to the swiftness of its current and the frequent waterfalls, by which it is broken. At such places the Savages had to leap into the water, and drag their canoes after them by main strength,—some pulling with ropes, and others pushing with long poles; while very often it was [199] impossible to overcome the impetuosity of the stream, which flowed over the rocks with marvelous swiftness. Canoes and all the luggage had to be carried through the woods,—now amid mountains, lofty and fearful, and now over vast plains and by paths of extreme difficulty.

"We were four days in reaching Nemiskau, where we planted the King's standard, the ninth of July, on the point of the Island intersecting this Lake.

"On the fourteenth, we met two canoes filled with Savages, who gave us a warm reception. In our interview with them, they told us that a party of a hundred and fifty Mistasirinins were at no great distance; and invited me to go and visit them, assuring me that they would all be delighted to see us, and to be instructed in the Christian religion.

Dans l'entretien que nous eufmes avec eux, ils nous dirent qu'il y avoit affez proche, une troupe de cent cinquante Miftafirinins, ils m'inviterent à les aller vifiter, m'affeurant qu'ils feroient tous ravis de nous voir, & d'eftre informez du Chriftianifme. Ayant pris feu à ce recit, je leur refpondis que ce me feroit une joye particuliere de leur rendre vifite puifqu'on y pouvoit faire quelque profit. Et comme j'eftois preft de m'engager en ce chemin, noftre guide qui feignoit de dormir s'écria tout à coup, ou veux tu aller, robe noire, nous fommes [200] preffez, continuons noftre route. Il me fallut luy obeïr. Il eft fafcheux de dependre de l'humeur d'un Sauvage, on ne fait pas toujours ce qu'on voudroit, j'ay neanmoins tout fujet de croire que Dieu fe contenta de ma bonne volonté.

Cette rencontre a efté fort favorable à deux petits enfans, qui furent ondoyez fur noftre chemin à la follicitation de leurs parens, qui m'en prierent.

Le 18. nous arrivâmes à la riviere de Minahigoufkat, où nous eftions attendus de deux cens autres Sauvages, lefquels, apres nous avoir faluez à la façon du païs, nous regalerent tous chacun à leur tour. Ce fut icy où fe prefenta une bonne occafion, fans l'avoir recherchée, de faire valoir la gloire de noftre nation, & les avantages de noftre fainte foy, ils m'écouterent avec tant de fatisfaction, qu'ils fe declarerent alors tous publiquement pour la priere, & me promirent de fe rendre au Lac de faint Jean le Printemps prochain pour y eftre inftruits, & recevoir le baptefme; j'eus la confolation de voir augmenter la gloire & le troupeau de Jefus-Chrift, de trente-trois petits innocens [201] aufquels je conferay le Baptefme avant mon départ.

Kindled by these words, I answered them that it would give me especial pleasure to pay them a visit, since there was something to be gained therein. But, when I was on the point of setting out, our guide, who was feigning to be asleep, suddenly cried: 'Whither wouldst thou go, black gown? We are [200] in haste; let us continue our journey.' I was forced to obey him. It is vexatious to be dependent on a Savage's humor; one cannot always do what he would. Nevertheless, I have every reason to believe that God was satisfied with my good intentions.

"This meeting was greatly to the advantage of two little children that were privately baptized on our way, at the earnest request of their parents, who begged from me the favor.

"On the 18th, we reached the Minahigouskat river, where our coming was awaited by two hundred more Savages, who, after greeting us in the native fashion, regaled us all, each treating us in turn. Here occurred a good opportunity, without our seeking it, to praise the glory of our nation and the advantages of our holy faith. They heard me with such satisfaction that they thereupon all declared themselves publicly for prayer, and promised that they would repair to Lake saint John the next Spring, to receive instruction and baptism. I had the consolation to see the glory of Jesus Christ, and his flock, increased by thirty-three little innocents, [201] upon whom I conferred Baptism before my departure.

"Toward two o'clock on the afternoon of the 19th, I planted the standard of our mighty and invincible Monarch on that river, to serve as a safeguard to all those Tribes against all the Iroquois Nations.

Le 19. ſur les deux heures aprés midy je plantay les armes de noſtre puiſſant & invincible Monarque ſur cette riviere, pour ſervir de ſauve-garde à tous ces Peuples, contre toutes les Nations Iroquoiſes.

Le 23. nous nous rendîmes, au Lac de ſaint Jean apres beaucoup de peines. Je fus tout ſurpris à mon arrivée d'apprendre que les Miſtaſirinins m'attendoient depuis un mois. C'eſtoit cette premiere bande que je rencontray ſur ma route paſſant dans leur païs, à qui j'avois differé le Sacrement de Bapteſme juſqu'à mon retour, & que j'avois envoyez au Lac de ſaint Jean, en partie pour éprouver leur reſolution, en partie auſſi pour les inſtruire pleinement, & à mon loiſir, quand je ſerois de retour.

Je receus la pleine recompenſe de toutes les peines que j'avois ſouffertes dans ce long voyage, par le bapteſme de trente Adultes. Apres les avoir ſuffiſamment inſtruits, je fus d'avis qu'ils reſtaſſent au lac pour y paſſer l'Hyver, & ſe mieux eſtablir [202] dans le Chriſtianiſme.

J'eſpere que ce voyage leur profitera, car comme les gens qui habitent ce lac, ſont plus anciens Chreſtiens, & plus fermes dans la Foy, leur exemple ſervira beaucoup à cette nation, pour leur donner une veritable idée de noſtre ſainte Religion.

Le 29. nous partimes du lac pour aller à Chegoutimik, où Monſieur de ſaint Denis Capitaine de Tadouſſac, nous attendoit pour nous embarquer dans ſon vaiſſeau, nous y arrivaſmes le premier d'Aouſt.

Dés que j'ay eſté à Quebec, j'ay taſché d'expoſer la ſuite de noſtre voyage aux perſonnes, qui m'avoient employé, & que je ſçavois avoir plus de part au ſuccez de cette Miſſion: je les ay informées des

"We reached Lake saint John on the 23rd, after many hardships. I was quite surprised, upon my arrival, to learn that the Mistasirinins had been waiting for me a month. They were that first company whom I had met on my way to their country; and I had deferred granting them the Sacrament of Baptism until my return, sending them to Lake saint John,—partly to test their resolution, partly also to instruct them fully and at my leisure upon my return.

"In the baptism of thirty Adults I received full recompense for all the hardships that I had suffered on that long journey. After instructing them sufficiently, I advised them to remain at the lake and spend the Winter there, in order to become better grounded [202] in Christianity.

"I hope this journey will result in profit to them; for, as the people dwelling on this lake are Christians of longer standing and firmer in the Faith, their example will be of great value to the nation in question, in giving its members a true idea of our holy Religion.

"We left the lake on the 29th to go to Chegoutimik, where Monsieur de saint Denis, Captain of Tadoussac, awaited us in order to take us on board his vessel. We arrived there on the first of August.

"Immediately after reaching Quebec, I endeavored to give an account of the successive events of our journey to those who had employed me, and whom I knew to be most interested in the success of that Mission. To render them a full and faithful report, I informed them of the cause of so early a return on my part, of the places that I had seen, and of all that I had done for the salvation of those

cauſes de mon retour ſi prompt, des lieux que j'ay veu, de tout ce que j'ay fait pour le ſalut de tous ces peuples, pour la publication de l'Evangile, l'eſtabliſſement de noſtre ſainte Foy, & pour la gloire de noſtre grand Monarque dans toutes les Nations que nous avons pu pratiquer pour leur en faire un ample, & fidelle rapport.

[203] Juſques icy on avoit eſtimé ce voyage impoſſible aux François, qui apres l'avoir entrepris déja par trois fois, & n'en ayant pû vaincre les obſtacles, s'eſtoient veu obligez de l'abandonner dans le deſeſpoir du ſuccez. Ce qui paroiſt impoſſible, ſe trouve aiſé quand il plaiſt à Dieu. La conduite m'en eſtoit deuë apres dix-huit ans de pourſuites que j'en avois faite, & j'avois des preuves aſſez ſenſibles que Dieu m'en reſervoit l'execution, apres la faveur inſigne d'une gueriſon ſoudaine, & merveilleuſe, pour ne point dire miraculeuſe, que je reçeus dés que je me fus devoüé à cette Miſſion, à la ſollicitation de mon Superieur. Et en effet, je n'ay pas eſté trompé dans mon attente, j'en ay ouvert le chemin en compagnie de deux François, & de ſix Sauvages.

Il eſt vray que ce voyage eſt extremement difficile, & que tout ce que j'en eſcris, n'eſt que la moindre partie de ce qu'il y faut ſouffrir. Il y a 200. faults ou cheutes d'eau, & partant 200. portages, où il faut porter canot, & équipage tout enſemble ſur ſon dos, il y a 400. rapides, où il faut avoir toujours une longue perche [204] aux mains, pour les monter, & les franchir; je ne veux rien dire de la difficulté des chemins, il faut l'experimenter pour le comprendre. Mais on prend courage quand on penſe combien d'ames on peut gagner à Jeſus-Chriſt. Il faut faire

people, the proclamation of the Gospel, the planting of our holy Faith, and the glory of our great Monarch, in all the Nations with whom we had been able to mingle.

[203] "Hitherto this journey had been deemed impossible for the French, who had already thrice attempted it, but, unable to overcome the obstacles in its way, had been forced to abandon it in despair of success. What appears impossible is found to be easy in God's good time. The conduct of the expedition was my due, after my eighteen years of efforts to that end; and I received sufficiently manifest proof that God was reserving the final execution for me, in the signal favor of a sudden and wonderful — not to say miraculous — cure that I obtained as soon as I had, at my Superior's solicitation, devoted myself to this Mission. And, in truth, I was not deceived in my expectation; for I led the way, in company with two Frenchmen and six Savages.

"It is true this journey is extremely difficult, and all that I write about it is but half of what the traveler must endure. There are 200 saults, or waterfalls, and consequently 200 portages, where both canoe and luggage must be carried on the back. There are 400 rapids, where a long pole must be constantly [204] in hand in order to surmount them. I say nothing of the difficulties to be encountered on foot; they must be experienced to be understood. But one takes courage when he thinks how many souls can be won to Jesus Christ. Going and returning, the distance is 800 leagues; we covered 600 in less than forty days. Our rule was to start early in the morning, and encamp very late. Setting forth as soon as the dawn allowed us to catch but a glimpse

800. lieuës pour aller & pour revenir, nous en avons fait plus de 600. en moins de quarante jours. Noſtre maxime eſtoit de partir de bon matin, & de giſter bien tard, nous nous mettions en route auſſi-toſt que le point du jour nous permettoit d'entrevoir les roches dans la riviere, & nous la continuions, juſqu'à ce que par le defaut de clarté, on ne pouvoit plus les diſtinguer.

Le ſuccez que j'ay eu en publiant l'Evangile a eſté ſurprenant, rencontrant dans les eſprits de toutes ces Nations, des diſpoſitions ſi avantageuſes, que j'ay eu plus de peine à refuſer ceux qui ſe preſentoient pour eſtre baptiſez, qu'à les gagner, & à les aſſujettir ſous l'empire de la Foy. Tous les Capitaines, & les principaux Chefs ont eſté gagnez à Dieu, ce qui aidera beaucoup à la converſion des autres.

[205] Ce n'eſt pas ſans raiſon que j'en conçois de grandes eſperances.

Les mariages & les ſuperſtitions ſont deux vices capitaux, & l'obſtacle le plus malaiſé à vaincre dans toutes les Nations Sauvages, celles-cy ſemblent d'autant moins éloignées du Royaume de Dieu, qu'elles ſont moins ſujettes à ces vices, n'eſtant point accouſtumez à une vie beaucoup voluptueuſe, & ne ſe montrant point ſi opiniaſtres dans leurs ſuperſtitions; il eſt aiſé de les deſabuſer de leurs erreurs, les aſſujettir aux Loix Evangeliques, & à la pureté de la religion Chreſtienne.

Je n'ay point eu de peine à leur faire comprendre le peu de pouvoir qu'ont les demons, pour ſecourir ceux qui les ſervent, puiſqu'ils n'en ont aucun pour ſe delivrer eux meſmes des feux de l'Enfer, & je leur ay expliqué les peines qu'ils endurent, l'ardeur

of the rocks in the river, we continued until, for lack of light, we could no longer distinguish them.

"My success in proclaiming the Gospel was surprising,—finding, as I did, among all those Nations a state of mind so favorable that I had more difficulty in refusing those who offered themselves for baptism, than in winning them and subjecting them to the empire of the Faith. All the Captains and the leading Chiefs were won to God, which will aid greatly in converting the others.

[205] "Not without reason do I cherish great hopes of this.

"In their marriages and superstitions are found the two capital vices, and the most difficult obstacle to overcome among all the Savage Nations. Those Northern tribes seem the less remote from God's Kingdom, in that they are less subject to these vices, not being accustomed to a very sensual life, and showing themselves less obstinate in their superstitions. It is easy to disabuse them of their errors, and to subject them to the Laws of the Gospel and the purity of the Christian religion.

"I had no difficulty in convincing them of the slight power possessed by the demons for succoring their followers, since they have none whatever for delivering themselves from the fires of Hell; and I explained to them the sufferings endured by these demons, the vehemence of their jealousy, and their horrible malice in wishing to have companions in their wretchedness.

"Polygamy is not common with these people. I even remarked that the second [206] wife of those who had two was nearly always some near relative; and, upon inquiring the reason that could underlie

de leur jalouſie, & la malice horrible, qu'ils ont de ſouhaitter d'avoir des compagnons de leur miſere.

La Polygamie n'eſt pas ordinaire chez eux, j'ay remarqué meſme que la ſeconde [206] femme de ceux qui en avoient deux, eſtoit preſque toujours quelque proche parente, & m'eſtant informé de la raiſon, qu'ils pouvoient avoir pour en uſer ainſi, on me reſpondit que quand une femme a perdu ſon mary, c'eſt au plus proche parent d'en prendre ſoin, & de la faire ſubſiſter, & de la tenir non pas en qualité d'eſclave, mais de femme.

Je finis le recit de noſtre voyage par le nombre des baptiſez, qui monte depuis mon depart à deux cent, tant enfans, qu'adultes. Que ne peut-on pas eſperer apres de ſi beaux commencemens? particulierement, ſi on conſidere le deſir ardent que tous ces peuples m'ont témoigné d'eſtre inſtruits; la difficulté qu'ils ont eu à me laiſſer partir; les inſtances qu'il m'ont faites de nous aller eſtablir au pluſtoſt dans leur païs, & les ſollicitations preſſantes qu'ils font à tous les François pour les inviter à venir negocier avec eux.

Peut-on rien ſouhaitter apres tant d'avantages, ſinon qu'il plaiſe à Dieu de donner benediction à tous nos travaux? c'eſt ſon affaire, & c'eſt ſon intereſt.

such a custom, I was answered that, when a woman lost her husband, it was the nearest relative's duty to take care of her and maintain her,—holding her not as a slave but as a wife.

"I close the account of our journey with the number of persons baptized, amounting, from the time of my departure, to two hundred, children and adults together. What may we not hope after so fair a beginning, especially in view of the ardent desire for instruction manifested to me by all those people, their reluctance to let me depart, the urgent requests they made me that we should go to settle in their country as soon as possible, and their pressing invitations to the French in general to go and trade with them?

"After so much encouragement, can we desire anything except that God may be pleased to bestow his blessing upon all our labors? It is his affair and his interest."

[207] Troiſieſme Partie.

La Sainte Mort de Madame de la Peltrie, Fondatrice des Religieuſes Urſulines en la nouvelle France; & de la Reverende Mere Marie de l'Incarnation premiere Superieure de ce Monaſtere.

NOSTRE Canada a perdu Madame de la Peltrie, Fondatrice des Religieuſes Urſulines en ce païs, & Bien-factrice de nos Miſſions. Elle mourut ſaintement parmy ſes filles, le 18. de Novembre de l'an 1671. & fut ſuivie ſix mois apres, de la Reverende Mere Marie de l'Incarnation, ſa chere compagne, & la premiere [208] Superieure de ce Monaſtere.

La mort de ces deux Illuſtres perſonnes a eſté une affliction publique: comme elles obligeoient tout le monde, tout le païs y a pris part, & les a regrettées. On les honoroit beaucoup par-tout, pour leur vertu & leur ſainteté, mais elles eſtoient cheries & conſiderées, particulierement comme celles qui avoient donné commencement à l'inſtruction des jeunes filles Françoiſes & Sauvages; & qui par ce moyen avoient beaucoup contribué au bon eſtabliſſement, & au progrez des Colonies de la Nouvelle France.

Elles ont eſté toutes deux appellées de Dieu pour

[207] Part Third.

The Holy Death of Madame de la Peltrie, Foundress of the Ursuline Nuns in new France; and that of the Reverend Mother Marie de l'Incarnation, first Superior of that Convent.

OUR Canada has lost Madame de la Peltrie, Foundress of the Ursuline Nuns in this country, and Benefactress of our Missions. She died a holy death among her nuns, on the 18th of November of the year 1671; and was followed six months later by the Reverend Mother Marie de l'Incarnation,—her dear companion, and the first [208] Superior of the above-named Convent.

The deaths of these two Illustrious persons were a public calamity. As every one was indebted to them, the whole country shared that obligation and mourned their loss. They were everywhere highly honored for their virtue and holiness; but were especially cherished and esteemed for having taken the first steps toward the education of young French and Savage girls, and for having thereby contributed greatly to the firm establishment and the progress of the Colonies of New France.

They were both called by God to this glorious work at nearly the same time, and both in an extraor-

ce glorieux deſſein, preſqu'en meſme temps, & toutes deux d'une maniere extraordinaire, ſans s'eſtre jamais veuës ny connuës auparavant, au moins des yeux du corps. Ce qui fut dés lors un préjugé de l'excellence du caractere de leur vie & de leur conduite, comme il paroiſtra dans les Chapitres ſuivans. Il y a 32. ans qu'elles paſſerent la mer en un meſme vaiſſeau, & ſouſtenuës qu'elles ont toujours eſté depuis, par de nouveaux renforts, qui leurs ſont venus de [209] France, d'année en année, & que le Ciel leur a meſme procuré, parmy les filles qu'elles ont élevées dans le païs; elles ont formé une Communauté aſſez nombreuſe, qui ſubſiſte par une eſpece de miracle, & avec laquelle elles ont travaillé toutes deux de concert, juſqu'au dernier ſoupir, à ſanctifier grand nombre de familles, par les bonnes impreſſions qu'elles ont donné de noſtre ſainte Religion, & des vertus Chreſtiennes à celles qui les compoſent.

Mon deſſein n'eſt pas de prevenir icy les Eſcrivains qui voudroient nous donner l'hiſtoire complete de deux vies ſi ſaintes. Je ne pretends que toucher legerement quelque choſe de leurs eminentes vertus, & de leur ſainte mort; afin d'éviter le blâme de commettre une injuſtice, en tenant caché un bien qui doit eſtre public, & ſatisfaire en quelque maniere, comme par avance, à une infinité de perſonnes, qui ne reſpirent que la gloire de Dieu, en leur donnant la connoiſſance de deux ſaintes Ames, qui ont brulé du meſme zele, & qui n'ont jamais eu d'autres pretentions que de vivre & mourir en ſon [210] ſaint Amour, dans un païs barbare, & de le voir au peril de leur vie, connu & aimé de tous les peuples de ce nouveau monde.

dinary manner, without having ever seen or known each other before, at least with the eyes of the body — a fact which from that time became an argument in proof of the excellence of their mode of life and conduct, as will appear in the following Chapters. Crossing the sea in the same vessel, 32 years ago, and sustained as they have been ever since by fresh recruits, — who have come to them from [209] France, year after year, and whom Heaven itself has procured for them from among the girls they have reared in the country, — they had built up a Community of considerable size, which is maintained by a sort of miracle. With it they both labored in concert, until they drew their last breath, in sanctifying many families, by imparting to their members favorable impressions of our holy Religion and of the Christian virtues.

My purpose is not to anticipate here Writers who might wish to give us the complete history of two such holy lives; I intend merely to touch lightly on some of their eminent virtues, and on their holy deaths. I do so, in order to avoid the charge of committing an injustice, by keeping concealed a blessing that ought to be public; and to satisfy to some extent — in advance, so to speak — a multitude of people whose only desire is the glory of God, by making them acquainted with two holy Souls. These Souls burned with the same zeal, and never cherished any other purposes than to live and die in his [210] holy Love in a barbarous land; and, at the peril of their lives, to see him known and loved by all the people of this new world.

I cannot, however, refrain from speaking somewhat fully of their call to the country of Canada, as

Je ne puis toutefois me diſpenſer de parler aſſez amplement de leur vocation au païs de Canada, parce qu'elle fera voir les voyes admirables de la divine Providence pour les ſanctifier, en procurant en meſme temps à ces Nations barbares, un ſecours ſi avantageux pour leur ſalut; & quelque penſée que j'aye, pour éviter la confuſion de ramaſſer en des Chapitres ſeparez, ce qui les regarde chacune en particulier, il faut neanmoins qu'apres avoir oüy cette pieuſe Dame ſur le ſujet de ſa vocation, nous en apprenions des circonſtances tres notables du narré que nous fera de la ſienne, par l'ordre de ſon Directeur, la Reverende Mere Marie de l'Incarnation.

it will show the admirable means adopted by divine Providence for their sanctification, and for procuring, at the same time, for these barbarous Nations so helpful an aid in their salvation. And, however strong my purpose to avoid confusion by grouping in separate Chapters what concerns each individually, yet we must, after hearing this pious Lady on the subject of her call, turn our attention to some very noteworthy facts contained in the account which, by order of her Director, the Reverend Mother Marie de l'Incarnation will give us of her own.

[211] CHAPITRE I.

DE LA VOCATION DE MADAME DE LA PELTRIE AU PAÏS DE CANADA.

MADAME Magdelaine de Chauvigny, veuve de feu Monſieur de la Peltrie, nâquit à Alençon de parents des plus conſiderables de ce païs, qui prirent un ſoin tout particulier de l'élever dans la crainte de Dieu, & dans la pieté. Dés ſon enfance, elle fit paroiſtre ſon beau naturel, ſes inclinations au bien, & un eſprit déja meur: on ne voyoit en elle aucune marque de legereté, & ſes mœurs ſe formoient dés lors à toute ſorte de vertu. Le ſaint Eſprit qui la conduiſoit, luy inſpira une affection tres-grande pour tout ce qui regarde le ſervice de Dieu; pour la pureté, la miſericorde, & la charité envers les pauvres, dont elle ne pouvoit voir la miſere ſans en eſtre touchée de compaſſion; ce qui faiſoit juger à ceux qui faiſoient une reflexion particuliere ſur ſa conduite, qu'elle ſeroit un jour une grande ſervante de Dieu.

[212] Je laiſſe à des perſonnes de merite, qui en conſervent precieuſement les memoires, mille particularitez d'edification qu'on raconte de ſon bas âge, pour m'arreſter uniquement à ce qui a rapport à ſa vocation en Canada. Eſtant un peu avancée en âge, on connut aſſez que ſon naturel, & les dons du Ciel qui eſclatoient en elle, la rendoient beaucoup plus digne d'avoir Jeſus Chriſt pour Epoux, que propre

[211] CHAPTER I.

OF MADAME DE LA PELTRIE'S CALL TO THE COUNTRY OF CANADA.

MADAME Magdelaine de Chauvigny, widow of the late Monsieur de la Peltrie, was born at Alençon, of parents belonging to the highest station in that country, who took most careful pains to rear her in piety and the fear of God. From infancy she showed her beautiful disposition, her inclinations to virtue, and a spiritual nature already ripe. No trace of levity was seen in her; and from that time her morals patterned themselves after every kind of virtue. The holy Ghost, acting as her guide, inspired her with a most ardent affection for everything pertaining to the service of God; for purity, mercy, and charity toward the poor, whose wretchedness she could not witness unmoved by compassion — which made those who gave any special heed to her conduct regard her as destined some day to become a great servant of God.

[212] A thousand edifying incidents that are told of her early youth I leave to certain worthy persons who carefully preserve their records, that I may dwell solely on what concerns her call to Canada. When she was somewhat past her childhood, it was seen clearly enough that her native endowments, and the gifts of Heaven which shone forth in her, rendered her in a far greater degree worthy of Jesus Christ for a Spouse than fitted for passing her life in

à paſſer ſa vie dans les pompes & les delices du ſiecle. Auſſi les premieres ſaillies de ſa devotion furent pour la Religion; elle fit tous ſes efforts pour y entrer, & dans le deſeſpoir d'en obtenir la permiſſion, elle ſe jetta à la dérobée dans un Monaſtere, d'où on eut bien de la peine de la retirer, ſur-tout pour l'engager dans le mariage, pour lequel elle n'avoit aucune inclination. Neanmoins le grand reſpect qu'elle avoit toujours eu pour ſes pere & mere, dont elle connut la volonté, l'y firent conſentir. Apres une infinité de combats, & des torrens de larmes, elle vit clairement que Dieu vouloit d'elle, qu'elle leur rendiſt cette obeïſſance. Elle eſpouſa donc un fort honneſte Gentilhomme [213] de la Maiſon de Touvoys, nommé Monſieur de la Peltrie, de qui elle eut une fille, qui ne reçeut la vie que pour aller augmenter dans le Ciel le nombre des Predeſtinez. En cet eſtat elle n'oublia rien, ſelon le precepte de ſaint Paul, pour faire qu'on ne peuſt remarquer la moindre tache dans ſa couche nuptiale; elle conſerva inviolablement les loix les plus ſaintes du mariage, juſques à ce qu'il plut à Dieu appeller à ſoy Monſieur ſon mary, & la remettre en liberté. Pour lors ſe voyant ſans enfans, & avec de grands biens, elle delibera devant Dieu ſur ce qu'elle avoit à faire, & ne ſouffrit pas peu dans ſon eſprit, avant que de ſe déterminer. Car d'un coſté elle ſe ſentoit fort portée à reprendre ſes premieres penſées de la Religion; de l'autre, les richeſſes que Dieu luy avoit données, luy preſentoient un moyen bien avantageux pour procurer un ſecours notable à la converſion des peuples barbares du Canada. Enfin la compaſſion de tant d'ames qui ſe perdoient, luy toucha le cœur plus ſenſiblement,

the pomps and pleasures of the age. The first flights of her devotion, too, were for a Religious life, to enter which she exerted all her efforts; and, in despair of obtaining the desired permission, she effected her entrance by stealth into a Convent, whence she was withdrawn with great difficulty,—especially as her removal was for the purpose of pledging her in marriage, for which she had no inclination. Nevertheless, her consent was gained through the deep respect which she had ever cherished for her parents, whose wishes were known to her. After countless struggles and floods of tears, she saw clearly that it was God's will that she should yield them this obedience. Accordingly, she married a very worthy Gentleman [213] of the House of Touvoys, Monsieur de la Peltrie by name; by him she had a daughter, who received life only to go and swell the number of the Predestined in Heaven. In this state she neglected no precaution, in accordance with saint Paul's precept, to prevent the least stain being found on her nuptial couch. She faithfully observed the most holy laws of matrimony, until God was pleased to call to himself Monsieur her husband, and restore her to freedom. Then, seeing herself childless and possessed of great wealth, she deliberated before God on what she was to do, undergoing no little spiritual suffering before reaching a decision. For, on the one hand, she felt strongly inclined to resume her early plan of a Religious life; on the other, the wealth that God had given her offered her a very advantageous means of contributing in no slight measure to the conversion of the barbarous tribes of Canada. In the end, pity for so many souls who were being lost touched her heart with the

& l'emporta par deſſus les inclinations violentes qu'elle ſentoit [214] pour la vie Religieuſe; & apres avoir conſulté la deſſus des perſonnes doctes, de merite, & de grande vertu, elle prit la reſolution de ſacrifier ſes biens, & ſa vie à cette bonne œuvre. Le papier qu'elle leur mit entre les mains, où elle avoit eſcrit de ſa main toutes ſes veuës, ſes lumieres, & ſes ſentimens ſur cette vocation, eſt tombé heureuſement dans les noſtres.

J'en ay tiré les chefs qui ſuivent, comme plus remarquables, parce qu'ils en comprennent toute la ſubſtance. Comme la fin qu'elle ſe propoſoit, eſtoit de connoiſtre par ces grands hommes, la volonté de Dieu, elle leur ouvre entierement ſon cœur, & en expoſe les ſentimens dans toute la ſincerité poſſible; Elle declare premierement que ce n'eſtoit pas un deſſein pris à la legere; que ç'avoit eſté le plus ordinaire de ſes entretiens interieurs avec Dieu; principalement depuis ſix ou ſept ans, que le feu de ſon ſaint amour s'eſtoit allumé dans ſon cœur d'une maniere extraordinaire, & qu'elle avoit reçeu cette grace, faiſant les exercices ſpirituels, ſous la conduite d'un ſage Directeur.

[215] Que pendant cette retraitte, elle avoit ſenty des mouvemens ſi puiſſans, pour procurer par toutes les voyes imaginables, la gloire de celuy qui poſſedoit uniquement ſon cœur, qu'elle ne ſe propoſoit pas moins que de s'employer à procurer, autant que le pourroit la foibleſſe de ſon ſexe, la converſion & le ſalut de toutes les nations du monde, qui luy ſembloit trop petit pour la grandeur de ſon zele; qu'elle accompagnoit dés lors en eſprit tous ces hommes Apoſtoliques, (qui y travaillent par toute la terre,)

greater force, and prevailed over the vehement desires that she felt [214] for a Religious life; and, after consulting in the matter certain learned persons of worth and of great virtue, she resolved to sacrifice her property and her life to that good work. The paper which she placed in their hands, containing in her own handwriting all her views, her knowledge, and her feelings in respect to this call, has happily fallen into ours.

I have extracted its leading clauses, which follow, as being most important, since they include the substance of the whole. As the end which she set before her was to learn, through these great men, the will of God, she freely opened her heart to them, and revealed its sentiments with all possible sincerity. She declared in the first place that hers was not a purpose lightly conceived, but had formed the most usual theme of her inner communions with God, especially since six or seven years before, when the fire of her holy love had been kindled in her heart in an extraordinary manner,—that grace being granted her while she was performing spiritual exercises, under the guidance of a wise Director.

[215] During this retreat, she had felt such powerful impulses to contribute in every conceivable manner to the glory of him who alone possessed her heart, that she set before herself nothing less than to devote herself to promoting, as far as the weakness of her sex would permit, the conversion and salvation of all the nations of the world, which seemed too small for the greatness of her zeal. From that time, she was wont to accompany in spirit all those Apostolic men (who are engaged in that work over the entire world) in their dangers and their hard-

dans leurs dangers & dans leurs fatigues; qu'elle difoit cent & cent fois le jour à Dieu, dans ces tranfports: Faites de moy, mon Dieu, tout ce qu'il vous plaira, tout eft à vous, mon Dieu, mon cœur, mes biens & ma vie; & qu'elle avoit fenty interieurement que Dieu prenoit plaifir à fes faillies d'amour; qu'il acceptoit l'offrande qu'elle luy faifoit de foy-mefme, & que fes projets reüffiroient à fa gloire. Ces faints defirs eftoient fi embrafez, & fi violents, qu'elle en avoit de la peine à refpirer; & elle ajoufte, qu'ils avoient toujours continué, & augmenté de jour en jour. Mais [216] comme fes veuës, pour lors, n'eftoient que generales, elle n'avoit encore aucun deffein formé; & elle jugeoit bien que n'eftant pas affez forte pour entreprendre tout ce que fon zele luy pourroit infpirer, elle devoit, pour rendre fes bons defirs effectifs, fe déterminer à quelque bonne œuvre particuliere dans l'eftenduë de fon pouvoir, & de fes forces. Elle fe trouva là-deffus dans de grandes obfcuritez, ce qui l'obligea à redoubler fes prieres & fes devotions, & à faire dire quantité de Meffes; enfin la penfée luy vint qu'elle ne pouvoit rien faire de plus avantageux à la gloire de Dieu, que de donner fes biens & fa vie, pour eftre employez à l'inftruction des petites filles de Canada; ô que de bon cœur, difoit-elle, j'y confacrerois toutes les richeffes de l'Univers, fi elles eftoient en ma difpofition, que je fouffrirois volontiers tous les martyres imaginables, pour cooperer au falut de ces pauvres ames abandonnées!

Dans ces penfées, & dans ces defirs fi ardents, elle eftoit bien refoluë de ne rien entreprendre fans l'aveu, & l'approbation de perfonnes bien éclairées,

ships. Hundreds of times a day she would say to God, in these transports: "Do with me, O God, whatever you choose. O God, all is yours,—my heart, my possessions, and my life." And she had been inwardly conscious that God took pleasure in her outpourings of love, that he accepted the offering she made of herself, and that her projects would succeed, to the furtherance of his glory. These holy desires were so ardent and vehement as to cause her difficulty in breathing; and she adds that they were always lasting, increasing in force from day to day. But [216] as her intentions were then only general, she had thus far no definite purpose; and she felt convinced that, being unable to undertake all that her zeal might dictate, she ought, in order to render her laudable desires effective, to fix on some good work in particular, within the scope of her power and strength. Thereupon she found herself in great darkness, which obliged her to redouble her prayers and devotions, and to cause the saying of many Masses. Finally the thought came to her that she could do nothing that would more redound to the glory of God, than to give her possessions and her life to the cause of educating the little girls of Canada. "Oh, how gladly," she exclaimed, "would I devote to that end all the riches of the Universe, were they at my disposal! How willingly would I suffer all conceivable martyrdoms, in order to coöperate in the salvation of those poor forsaken souls!"

Amid these thoughts and ardent longings, she was fully determined to enter upon no undertaking without the sanction and approval of some enlightened persons; and she [217] saw very clearly that, to gain her end, she must have the entire control of her

& elle [217] jugeoit aſſez que pour en venir à l'execution, il falloit qu'elle euſt la parfaite joüiſſance de ſes biens; deux pas à faire tres-facheux; mais c'eſt icy, où elle fit paroiſtre ſon courage, & ſa confiance en Dieu, de fait elle, trouva mille difficultez pour le dernier, & pour le premier de tres-grandes oppoſitions, ſon entrepriſe ayant paru d'abord une chimere, parce que, le Canada ne faiſant alors que commencer, il n'y avoit aucune apparence, qu'une jeune veuve delicate, avec de grands avantages de nature, de biens de fortune & de grace, conſiderée, & recherchée comme l'un des premiers partis de ce pays, ſongeaſt à paſſer les Mers, pour mener une vie miſerable dans des foreſts, parmy des peuples les plus barbares du monde. Pour ſes biens, elle entra dans de grands procez, ſes parties qui eſtoient puiſſantes, pretendants que pour ſes profuſions & ſes liberalitez envers les pauvres, elle eſtoit incapable de gouverner ſon bien: Elle ne s'eſtonna point neanmoins, quoy qu'elle euſt peu de perſonnes pour elle, & qu'elle euſt perdu ſon procez. D'abord elle en appella; ſes [218] parties avoient de leur coſté des plus grands du Royaume, qui ſollicitoient inceſſamment les Juges contr'elle; tout ſembloit eſtre dans le deſeſpoir, & ſes amis tenoient comme pour aſſeuré qu'au plus elle n'auroit ſon partage, que par proviſion. Dans ces embaras, elle eut recours à Dieu, & luy fit vœu, & au grand ſaint Joſeph, Protecteur du Canada, que ſi elle gaignoit ſon procez, elle executeroit ſon deſſein, & qu'elle employeroit tout ſon bien pour ſa gloire, & le ſalut des ames. Tout eſtoit encor alors dans le ſecret. En meſme-temps qu'elle eut fait ce vœu, Dieu changea le cœur de ſes parties, qui de lyons, pour me

property,—two very difficult things to effect. But at this point she showed her courage and her trust in God. Indeed she encountered a thousand difficulties in respect to the latter object, and extreme opposition in her pursuit of the former. Her undertaking appeared at first chimerical, since, as Canada was then but in its infancy, there was no likelihood that a young and delicate widow, greatly gifted by nature, possessed of large means, richly endowed by fortune and grace, highly esteemed, and sought after as one of the best matches in her country, would think of crossing the Sea to lead a wretched life in the woods, among the most barbarous people in the world. In the matter of her property she entered upon a great lawsuit,—her opponents, who were powerful, claiming that, owing to her profusion and liberality toward the poor, she was incapable of administering her estate. She was nothing daunted, however, although she had few persons on her side, and lost her suit. She at once appealed. Her [218] adversaries had on their side some of the greatest men in the Kingdom, who were constantly striving to turn the Judges against her. The whole case appeared hopeless; and her friends regarded it as certain that, at the utmost, she would obtain her share only provisionally. In this perplexity she had recourse to God, making a vow to him and to the great saint Joseph, Protector of Canada, that, should she win her suit, she would execute her purpose and would use her entire property for God's glory and for the saving of souls. Nothing had thus far been divulged. At the same time that she made this vow, God changed the hearts of her opponents, who, to use her own words, were transformed from lions into

ſervir de ſes termes, devinrent des agneaux, en un mot elle gaigna ſon procez. Tous ſes amys, & tous ceux qui luy avoient eſté les plus oppoſez, en furent ſurpris, & admirerent la conduite de la divine Providence, ſur ſes affaires. Quelques bonnes ames, dit-elle, me diſoient; nous ne ſçavons pas quels ſont vos deſſeins, mais la main de Dieu s'eſt fait paroiſtre extraordinairement en cette occaſion, & vous eſtes bien obligée de l'en remercier, & [219] de luy en témoigner vos reconnoiſſances.

Apres ce coup du Ciel en ſa faveur, elle temoigne, que ſes deſirs de glorifier Dieu, dans le Canada, le mepris des douceurs, & des commoditez de la France, l'amour pour ſa vocation, & le zele pour l'inſtruction des petites filles Sauvages, s'eſtoient acrus notablement, auſſi bien que ſa confiance en Dieu; & elle avoüe franchement, pour s'expliquer avec ſa ſimplicité, & ſa ſincerité ordinaire, qu'elle avoit reſſenty depuis, en ſon cœur, tout ce qu'elle avoit jamais leu, ou entendu, des paſſions les plus ardentes des Saints, pour tout ce qui touche le ſervice & la gloire de Dieu. De plus, que le jour de la Viſitation de la ſainte Vierge, pendant ſon oraiſon, Noſtre-Seigneur luy avoit donné une forte impreſſion que ſa volonté eſtoit qu'elle allat en Canada, pour le bien de tant de petites filles, & qu'il luy feroit, à ce deſſein, de grandes graces. Ce qui me donna, dit-elle, tant de confuſion, que je luy dis, toute baignée de larmes, Helas! Monſeigneur, ce n'eſt pas à moy, qui ſuis une ſi grande pechereſſe, une ſi vile, & ſi abjecte creature, qu'il faut départir de [220] ſi grandes faveurs, il me ſemble qu'il me diſoit interieurement, qu'il eſtoit vray, mais que c'eſtoit pour donner ſujet d'admirer davantage ſa

lambs. In a word, she won her suit. All her friends and all who had been most opposed to her were filled with surprise at the issue, and with admiration for the guidance of her affairs by divine Providence. She says: "Some good souls said to me, 'We know not what your plans are, but the hand of God has shown itself in a remarkable manner on this occasion; and you are under strong obligations to thank him and [219] show him your gratitude.'"

After this stroke of Heaven in her favor she declares that her longings to glorify God in Canada, contempt for the luxuries and comforts of France, love for her calling, and zeal for the teaching of the little Savage girls gained remarkably in strength, as did also her trust in God. And she frankly confesses, expressing herself with her customary simplicity and sincerity, that henceforth she felt in her heart all that she had ever read or heard concerning the most ardent passions of the Saints for everything relating to the service and glory of God; furthermore, that on the day of the Visitation of the blessed Virgin, during her prayer, Our Lord had conveyed to her a strong feeling that it was his will that she should go to Canada for the good of so many little girls, and to that end he would confer on her abundant gifts of grace. "This so filled me with confusion," says she, "that I said to him, my eyes streaming with tears: 'Alas! my Lord, not upon me, who am so great a sinner, so vile and mean a creature, must [220] such great favors be conferred.' He seemed to say to my inner ear that it was true, but that his purpose was to give reason for admiring his mercy the more, and that it was his will to use me in those regions for his glory; that I should go thither some

miſericorde, & qu'il vouloit ſe ſervir de moy en ces lieux là, pour ſa gloire; que je m'y verrois un jour, & que j'y mourrois; que quoy que de ſes plus zelés ſerviteurs d'euſſent s'y oppoſer, je n'avois que faire de me mettre en peine, que i'irois infailliblement. Je demeuray muette, ne ſçachant plus que dire, je fondois toute en pleurs, voyant d'un coſté les graces que Dieu me faiſoit, & de l'autre mon indignité; je ſortis de mon Oraiſon remplie d'une paix interieure, & dans une entiere confiance que mes deſſeins reuſſiroient.

Nonobſtant tous ces ſentimens, & ces connoiſſances ſi expreſſes, ſelon qu'elle le pouvoit preſumer, de la volonté de Dieu, elle remet tout au jugement de ceux que Dieu luy avoit donné pour la deciſion de cette affaire, comme elle le temoigne, finiſſant ainſi l'écrit qu'elle leur preſenta ſur ce ſujet. Au reſte je laiſſe le tout entre les mains de Dieu (ce ſont ſes propres termes) & de ſes fideles ſerviteurs, qui [221] prendront la peine d'examiner ma vocation en Canada, les conjurant, au nom de ſa bonté, de ne pas conſiderer ce que je pourray ſouffrir dans l'execution de ce deſſein, puiſque j'endurerois volontiers mille Martyres, s'il eſtoit beſoin, & que ce fuſt la volonté de Dieu, pour contribuer quelque choſe à ſa plus grande gloire, je ſuis preſte de ſigner à l'aveugle tout ce qu'ils auront conclu ſur cette affaire.

Ils jugerent tous apres l'avoir oüye, & examiné ſon écrit que le doigt de Dieu y eſtoit tout manifeſte, & qu'elle pouvoit ſuivre, avec aſſeurance, l'attrait de la divine Majeſté; quelques-uns meſme maintenoient qu'elle ne pouvoit reculer, ou differer, ſans reſiſter au Saint-Eſprit. Il ne ſe peut dire quelle fut pour lors la joye de ſon cœur.

day and should die there; that, although some of his most zealous servants should oppose my course, I had no cause for anxiety — I should go without fail. I remained dumb, not knowing what more to say, and burst into tears, seeing on the one hand the favors which God bestowed upon me, and on the other my unworthiness. I arose from my Prayer, filled with an inward peace, and feeling a perfect trust that my plans would succeed."

Despite all such feelings and, so far as she could conjecture, such express information concerning God's will, she referred everything to the judgment of those whom God had given her for deciding this question — as she declares in thus concluding the paper which she presented them upon the subject: "Finally, I leave the whole matter in the hands of God" (these are her own words), "and of his faithful servants who [221] are to take the trouble of examining my call to Canada. I conjure them, in the name of his goodness, not to consider what I may have to suffer in the execution of this design, since I would gladly endure a thousand Martyrdoms, if it were necessary and were God's will, for the sake of contributing somewhat to his greater glory. I am ready to submit blindly to whatever decision they may reach in this matter."

They were all of opinion, after hearing her and examining her written statement, that the finger of God was plainly visible in the affair, and that she could safely follow the beckoning hand of the divine Majesty. Some even held that she could not, without resistance to the Holy Ghost, draw back or delay. One can scarcely imagine the joy that then filled her heart.

Noſtre-Seigneur voulut encore témoigner qu'il approuvoit ſa reſolution, dans une grande maladie, qui luy ſurvint au plus fort de ſes difficultez: elle eſtoit à l'extremité, & ſur le point de tomber en l'agonie, dont on n'attendoit que le premier moment pour luy donner l'habit des [222] Religieuſes de ſaint François, dans lequel elle avoit deſiré de mourir; lors qu'elle ſe ſentit inſpirée de faire vœu, en cas qu'il pluſt à Dieu luy rendre la ſanté, de s'appliquer, encore avec plus de vigueur, à rompre tous les obſtacles, qui s'oppoſeroient à ſon deſſein; elle le conçeut dans ſon cœur, ſans que perſõne en euſt aucune connoiſſance, en meſme-temps la fievre la quitta. Le Medecin ayant appris qu'elle n'eſtoit pas morte, & qu'elle avoit paſſé doucement, la nuit en fut ſurpris, veu l'eſtat où il l'avoit laiſſée le jour precedent. Il la vint voir, & la trouvant ſans fiévre, luy dit, Madame, je penſe que voſtre fiévre eſt allée en Canada; la malade, qui ne pouvoit encor parler, leva doucement les yeux au Ciel, & fit un petit ſouris.

Dieu luy ayant ainſi rendu la ſanté comme par miracle, elle s'acquitta genereuſement de ſon vœu. Jamais homme ne ſe trouva plus en peine que Monſieur de Vaubougon ſon pere, qui avoit des penſées ſur ſa fille tout à fait oppoſées à celles, que le Saint-Eſprit luy avoit inſpirées; elle eſtoit ſa bien aymée, demeurée [223] veuve à l'âge de vingt-cinq ans, ſans enfans, recherchée de tous coſtez, & des meilleurs partis de la Province, pour ſes belles quali[t]ez, qui la rendoient extremement aymable. Ils ſouffroient tous deux, dans leur eſprit, & le pere & la fille: le pere pour flechir le cœur de ſa fille; qui luy témoignoit aſſez ſon extreme averſion du mariage, & la

It was Our Lord's will to manifest still further his approval of her resolution, in the course of a severe illness that overtook her in the very midst of her difficulties. She was in a critical state, and about to fall into the death-agony,—on the first approach of which she was to receive the habit of the [222] Nuns of saint Francis, in which she had wished to die,—when she felt inspired to take a vow that, in case God were pleased to restore her to health, she would apply herself with still more energy to the conquest of all obstacles that might stand in the way of her design. Thus vowing in her heart, and without any one's knowledge, she was straightway rid of her fever. The Physician, learning that she was not dead, and that she had passed the night comfortably, was surprised, in view of the condition in which he had left her on the preceding day. Visiting her, and finding her with no fever, he said to her: "Madame, I think that your fever has gone to Canada." The patient, not yet able to speak, raised her eyes gently to Heaven, and gave a little smile.

God having thus, as by a miracle, restored her to health, she nobly fulfilled her vow. Never was man more troubled than Monsieur de Vaubougon, her father, whose plans for his daughter's future were altogether at variance with those wherewith the Holy Ghost had inspired her. She was his dearly-beloved child, left [223] a widow at the age of twenty-five, without children, sought after on every side, and one of the best matches in the Province for her beautiful qualities, which rendered her extremely lovable. They both suffered inwardly, father and daughter alike,—the father in trying to move the heart of his daughter, who very plainly testified to him her

fille, qui ne penſoit qu'à glorifier Dieu, ſe voyant comme ſeule, pour trouver une perſonne bien éclairée, qui luy donnat conſeil ſans eſtre ſuſpecte, & l'aydaſt à executer le deſſein qu'elle avoit pour le Canada. Elle conſulte Dieu la deſſus, à ſon ordinaire; & la penſée luy vint de s'adreſſer à une tres-honneſte gentil-homme, d'une haute pieté, feu Monſieur de Bernieres, Treſorier de France à Caën, aſſez connu par ſes livres, & plus encore par la ſainteté de ſa vie; Elle trouve moyen de luy parler, & apres l'avoir informé en divers entretiens, de toutes les connoiſſances neceſſaires, pour tirer de luy les lumieres qu'elle ſouhaittoit dans la pourſuite de ſon entrepriſe, elle luy propoſa une penſée qui faciliteroit & iuſtifieroit la liberté de leurs entreveuës, [224] qu'elle jugeoit devoir eſtre frequentes, pour pouvoir ſe ſervir avantageuſement de ſes conſeils: ſçavoir, que, comme on l'importunoit fort pour le mariage, il euſt pour agreable de la demander à Monſieur ſon Pere, ſans toutefois avoir la penſée de l'epouſer jamais.

Ce ſaint homme vit aſſez clair dans l'intention de cette pieuſe Dame. Neanmoins comme la choſe eſtoit fort extraordinaire, il prit du temps pour la conſiderer devant Dieu, elle le fit auſſi encore tres-particulierement de ſon coſté. Et tous deux enfin ayant jugé que ce moyen, qui n'avoit rien qui ne fuſt ſelon Dieu, ſeroit efficace, pour la fin qu'ils pretendoient, Monſieur de Bernieres en fit la propoſition fort civilement à Monſieur de Vaubougon, qui eſtant bien informé du merite de la perſonne, y conſentit, pourveu que ſa fille le voulut bien.

Cette ſage fille, qui agiſſoit de concert avec luy dans cette ſainte fiction, eſcouta la deſſus ſon pere,

extreme aversion to marriage. The daughter, too,—who thought only of glorifying God,—seeing herself in a certain sense alone, had difficulty in finding an enlightened person who would, without being suspected, give her advice, and aid her in the execution of her Canadian project. She consulted God, as was her wont; and the thought came to her to apply to a very upright gentleman of exalted piety, the late Monsieur de Bernieres, Treasurer of France at Caën, very well known by his books,[16] and still more by the holiness of his life. She found means to speak to him; and after she had, in several interviews, given him all the information necessary for obtaining from him the counsel she desired in the prosecution of her undertaking, she proposed to him a plan that would facilitate and justify the freedom of their interviews,—[224] which, to enable her to follow his advice to advantage, she thought ought to be frequent. By this plan, as she was being eagerly sought in marriage, he was to consent to ask Monsieur her Father for her hand, but without intending ever to marry her.

That holy man perceived very clearly this pious Lady's purpose; yet, as the proposition was very extraordinary, he took time to consider it before God. She also, on her side, did so with the greatest care. And at length, both deciding that this expedient, which contained nothing contrary to God's laws, would be effective in promoting the end they had in view, Monsieur de Bernieres broached the matter very politely to Monsieur de Vaubougon, who, being well informed as to the man's worth, gave his consent, provided his daughter was disposed to receive his suit.

avec beaucoup de reſpect & de modeſtie; & ſa réponſe fut, que puiſque cet honneſte Gentilhomme, qui luy faiſoit l'honneur de la [225] rechercher, luy agreoit, elle le preferoit auſſi à qui que ce fuſt de la Province. Il n'en fallut pas davantage pour contenter l'eſprit de Monſieur de Vaubougon, & pour donner à ces deux bonnes ames liberté entiere de ſe communiquer, & pouſſer fortement, quoy que ſecretement, l'affaire du Canada que Monſieur de Bernieres entreprit avec tant de conviction qu'elle ſeroit à la gloire de Dieu, qu'il eſtoit reſolu d'y employer, s'il euſt eſté beſoin, tout ſon bien, & ne quitta point Madame de la Peltrie, qu'il ne l'euſt miſe luy-méme dans un des vaiſſeaux, qui paſſoient en Canada. Mais Dieu vouloit que pour épargner la douleur qu'auroit cauſé une ſeparation ſi violente, & ſi ineſperée, cette fille ſi fort cherie fermat auparavant les yeux à ſon bon pere, qui mourut tres-chreſtiennement, peu de temps apres l'eſperance qu'il avoit conçeuë de revivre dans une heureuſe poſterité par ce ſecond mariage, s'il euſt eſté tel qu'il ſe l'eſtoit figuré. Apres cette perte, qui luy fut tres-ſenſible, la voilà plus libre que jamais, & ſes affaires ſe trouverent à tel point pour ne pas m'arreſter à [226] trop de particularitez, quoy qu'aſſez remarquables, qu'il ne fut plus queſtion que de faire choix du Monaſtere, & des Religieuſes propres pour ce deſſein. Comme on jettoit les yeux de tous coſtez, on découvrit enfin qu'à Tours, quelques Religieuſes Urſulines, avoient vocation pour le Canada, entr'autres la Reverende Mere Marie de l'Incarnation decedée en cette ville, depuis quelques mois. Monſieur de Bernieres, & Madame de la Peltrie s'eſtoient tranſporté à Paris pour negocier cette affaire; il y eut auſſi-toſt des

That discreet young lady, acting in concert with him in this holy fiction, thereupon heard her father with much respect and modesty; and her answer was that, since this worthy Gentleman who did her the honor to [225] ask her hand, met with her father's favor, she also preferred him to any one else in the Province. Nothing more was needed to gladden the heart of Monsieur de Vaubougon, and to give these two good souls entire freedom for conferring together and prosecuting vigorously, though secretly, the Canadian project. Monsieur de Bernieres entered upon this with such strong convictions that it would promote God's glory, that he was determined to devote all his property to the cause, if necessary; nor did he leave Madame de la Peltrie until he had himself put her on board one of the vessels sailing for Canada. But, to spare the pain that so violent and unexpected a parting would have caused, it was God's will that this daughter, so fondly cherished, should first close her good father's eyes. He died like a true Christian, a short time after conceiving the hope that, by this second marriage, if it should prove to be what he had pictured it, he would live again in a happy posterity. After this loss, which was a very heavy one to her, she was more at liberty than ever; and her affairs — not to dwell upon [226] too many details, although they are quite noteworthy — proved to be in such shape that it only remained to choose the Convent and the Nuns suited to her purpose. After a search in all directions, it was finally discovered that some Ursuline Nuns at Tours had a call to Canada, and among them the Reverend Mother Marie de l'Incarnation, deceased some months ago in this town. Monsieur de Bernieres and Ma-

Lettres de part & d'autre; & les réponſes ſe trouvant favorables, il fallut en venir au pluſtoſt à l'entreveuë, qui verifia une viſion merveilleuſe, que ladite Mere Marie de l'Incarnation avoit euë ſix ans auparavant; laquelle comme elle a eſté ſuivie de ſon effet, merite bien qu'elle meſme nous en faſſe le recit dans le Chapitre ſuivant, l'ayant écrite de ſa main, depuis la mort de ladite Dame & peu de temps avant la ſienne, par l'ordre de ſon Confeſſeur & Directeur.

dame de la Peltrie having gone to Paris to negotiate this affair, there followed immediately a Correspondence on both sides; and the replies proving favorable, it became necessary to hold an interview with the least possible delay. And on this occasion was verified a wonderful vision which the above-named Mother Marie de l'Incarnation had had six years before, and which, as it was finally realized, well deserves to be told by her in the following Chapter. The account was written by her own hand, after the said Lady's death and a short time before her own, by order of her Confessor and Director.

[227] CHAPITRE II.

LE TÉMOIGNAGE ILLUSTRE QUE REND LA REVERENDE MERE MARIE DE L'INCARNATION, DE LA PROVIDENCE PARTICULIERE DE DIEU SUR LA VOCATION DE MADAME DE LA PELTRIE EN CANADA.

JE produis ce témoignage dautant plus volontiers, que la fainteté & le merite de la perſonne, dont nous parlerons cy-apres, luy donne ſon autorité, & ſon poids: voicy ſes propres termes.

Environ l'an mille ſix cent trente trois vers la fin de l'année, peu apres que i'eus fait ma profeſſion Religieuſe, m'eſtant retirée à l'iſſuë de Matines, dans noſtre cellule; il me ſembla dans un leger ſommeil, que ie pris par la main, une jeune Dame Seculiere, & que marchant avec elle d'un pas plus prompt que le ſien, je la devançois toujours, ſans neanmoins la laiſſer. Noſtre chemin eſtoit vers le lieu ou l'on s'embarquoit. Nous allaſmes toujours de compagne durant noſtre voyage, juſques [228] au lieu, ou nous nous devions rendre. Enfin nous arivaſmes à vn grand pays. Eſtans décendus à terre, nous montaſmes ſur une coſte par un paſſage, comme de la largeur d'un grand portail, a coſté de cette ouverture, parut un homme veſtu à la facon qu'on depeint les Apoſtres, qui nous regardant benignement ma compagne, & moy, me fit ſigne de la main, me donnant a entendre que c'eſtoit là noſtre chemin, pour aller à noſtre demeure; quoy qu'il ne parlât point, ſon ſigne me ſervoit d'adreſſe, pour aller

[227] CHAPTER II.

SIGNAL TESTIMONY RENDERED BY THE REVEREND MOTHER MARIE DE L'INCARNATION ON THE SPECIAL PROVIDENCE OF GOD CONCERNING MADAME DE LA PELTRIE'S CALL TO CANADA.

I CITE this testimony all the more gladly that the holiness and worth of this person, of whom we shall speak later, gives it its authority and weight. The following are her own words:

"About the year sixteen hundred and thirty-three, toward the end of the year, soon after I had made my profession of a Religious life, retiring at the close of Matins to our little cell, I seemed — having fallen into a light sleep — to take by the hand a young Lady of the World; and, walking with her with a quicker step than hers, I was constantly outstripping her, without leaving her, however. Our way lay toward the place of embarkation. During our voyage we were always together, until we reached [228] our destination. At last we came to a great country. We landed, and ascended a hill by a passage-way of about the width of a large church-door. Beside this opening appeared a man, attired as we see the Apostles painted, who benignly regarded my companion and myself,— and motioned to me with his hand, giving me to understand that the way to our abode lay yonder. Although he did not speak, his gesture served me as a guide to a small Church situated on the hill. This place was square, in the

à une petite Eglife, fituée fur la cofte. Cette place eftoit quarrée en forme d'un Monaftere, les baftimens beaux & reguliers, cependant fans m'arrefter, à en confiderer la ftructure, mon cœur eftoit attiré vers cette petite Eglife, qui m'avoit efté montrée par le gardien de ce pays. Je fentois toujours ma compagne apres moy; & en avançant, je vis un chemin, qui conduifoit au bas de ce grand pays, qu'en un moment je confideray tout entier: il me parut couvert d'un broüillars épais, au milieu duquel j'entrevis une Eglife, quafi enfoncée dans ces tenebres, [229] en forte qu'on n'en voyoit que le faifte. Ces obfcuritez, qui rempliffoient ce pauvre païs, eftoient affreufes, & paroiffoient inacceffibles, ma compagne cependant me quitta, & defcendit quelques pas dans l'epaiffeur de ces broüillars. Pour moy, qui dés le commencement, avois eu figne d'aller à une petite Eglife, qui eftoit fur le bord de la cofte, ou nous eftions, je ne refpirois que d'y ariver au pluftoft, elle eftoit d'un beau marbre blanc, tout orné d'une belle fculpture à l'antique. La fainte Vierge eftoit affife au deffus, tout au milieu, & regardoit ce grand païs, portant en fon fein le faint Enfant Jefus: La Mere & le Fils me paroiffoient de marbre, cependant leur attrait eftoit fi charmant, qu'il me fembloit que je ne ferois jamais arrivée affez toft pour contenter ma devotion.

J'y arivay enfin, pleine d'une ardeur, qui me confumoit. Pour lors je fus bien furprife, car levant les yeux je trouvay que la fainte Vierge, & fon divin Enfant n'eftoient plus de marbre, mais de chair, & que cette facrée Mere jettoit fes regards pitoyables fur ce pays defolé, & que baiffant la tefte, elle en

form of a Monastery, the buildings handsome and symmetrical. Yet, without pausing to examine their structure, I felt my heart drawn to that little Church that had been pointed out to me by the guardian of this country. I was conscious all the time that my companion was following me, and, as I proceeded, I saw a road leading down to the lowlands of this wide region, which in a moment I viewed in its whole extent. It seemed to me covered with a thick fog, amid which I caught sight of a Church almost hidden in this gloom, [229] so that nothing was seen of it but its spire. This darkness filling that poor country was frightful, and apparently impenetrable. Meanwhile, my companion left me, and descended a few steps into the thickness of those mists. As for me, having at the very first been motioned toward a little Church, on the verge of the hill where we were, I was only anxious to reach it as soon as possible. It was of fine white marble, all ornamented with sculpture in the antique mode. The blessed Virgin was seated on it, in the very middle, and was contemplating this vast region, bearing on her bosom the holy Child Jesus. The Mother and Son seemed to me of marble; yet so winsome was their bearing that it seemed as if I would never reach them soon enough to satisfy my devotion.

"At last I came to them, filled with an ardor that consumed me. At this point, I met with a great surprise; for, upon raising my eyes, I found that the blessed Virgin and her divine Child were no longer of marble, but of flesh, and that the sacred Mother was turning her pitying glances upon that desolate land, and, lowering her head, was addressing [230] the little Jesus. It seemed to me also that she was

entretenoit [230] le petit Jeſus, il me ſembloit auſſi qu'elle luy parloit de moy, ce qui m'enflammoit le cœur de plus en plus.

La beauté du viſage de la ſainte Vierge, qui paroiſſoit de l'âge de quinze à ſeize ans, eſtoit raviſſante, l'impreſſion en eſt encor entiere dans mon eſprit. La deſſus je m'eveillay avec une grande idée pour la converſion du pays, que j'avois veu, je n'avois neanmoins aucune veuë de ce que pouvoit ſignifier cette viſion, tout m'eſtoit un myſtere, que je n'entendois pas, par ce qu'en tout cela, il ne me fut pas dit une ſeule parole. Un jour donc que j'eſtois devant le ſaint Sacrement, je receus tout d'un coup une nouvelle impreſſion de cette meſme viſion; & tout ce que j'avois veu de ce grand pays fut repreſenté à mon eſprit dans toutes ſes circonſtances. La divine Majeſté en cette viſion, me dit interieurement. C'eſt-là le Canada que je t'avois monſtré, il faut que tu y aille faire une maiſon à Jeſus & à Marie. Je n'avois juſques alors jamais entendu parler de ce que c'eſtoit que le Canada, que quand pour faire peur aux enfans on les menaçoit de les envoyer en Canada, je le [231] prenois pour un mot d'épouvente, ou de raillerie. Pour cet homme, qui en eſtoit le gardien, je ne pus douter que ce ne fuſt ſaint Joſeph, Jeſus, & Marie ne pouvant eſtre ſans luy.

Il y avoit donc environ ſix ans que tout cela s'eſtoit paſſé, lorſque Madame de la Peltrie, & Monſieur de Bernieres arriverent à Tours pour faire le contract de fondation ſous le bon plaiſir de Monſeigneur Deſchau Archeveſque, Superieur du Monaſtere, & des filles qu'on venoit demander. Ce fut le R. P. Recteur du College de la Compagnie de Jeſus, qui nous en

speaking to him about me, which kindled my heart more and more.

"The beauty of the blessed Virgin's face — she appeared to be fifteen or sixteen years old — was ravishing; its impress is still intact in my mind. At that point I awoke, filled with the thought of converting the country I had seen. Yet I had no insight into the possible meaning of this vision; all was a mystery to me, and beyond my comprehension, since through it all not a single word had been said to me. Now one day, when I was before the blessed Sacrament, I was suddenly visited again by this same vision, all that I had seen of that vast region being presented once more to my mind's eye in every detail. In this vision the divine Majesty said to my inward ear, 'That is Canada that I showed thee; thou must go and build there a house to Jesus and Mary.' Until then, I had never heard what Canada was, except when some one, in order to frighten children, threatened to send them to Canada. I [231] took it for a word with which to inspire fear or indulge in raillery. As for that man who acted as guardian of the country, I could not doubt that he was saint Joseph, as it was impossible for Jesus and Mary to be without him.

"Now it was about six years after all this had occurred, that Madame de la Peltrie and Monsieur de Bernieres arrived at Tours to make the contract for their foundation, with the approval of Monseigneur Deschau, the Archbishop, the Superior of the Convent, and of the nuns for whom they had come to ask. The Reverend Father Rector of the College of the Society of Jesus came to bring us these tidings, which our Reverend Mother Prioress received

vint apporter la nouvelle, que noſtre Reverende Mere Prieure reçeut avec action-de-grace, & qui de là à noſtre ſollicitation, alla trouver Mondit Seigneur de Tours, & luy demanda des Religieuſes Urſulines, pour accompagner Madame de la Peltrie, qui avoit le deſſein d'aller fonder un Seminaire en Canada pour l'inſtruction des filles Sauvages. Cette demande ſurprit d'abord ce bon Prelat, neanmoins apres qu'il eut eſté bien informé de tout, par ce Pere; alors eſlevant ſa voix; ha! mon Pere, luy dit-il, eſt [232] il bien poſſible que Dieu veüille prendre de mes filles, pour un deſſein ſi glorieux; helas! que je ſeray heureux, s'il en trouve dans cette Communauté, qui ayent vocation pour expoſer leur vie ſi genereuſement; le Pere luy repliqua que la divine Providence y avoit pourveu, & m'avoit donné cette vocation; Allez je vous prie mon Pere, luy répondit-il, allez encore luy parler, interrogez là bien ſur ce ſujet, & revenez au pluſtoſt m'apprendre ce qui en eſt.

Sur ces entrefaits Madame de la Peltrie entre avec Monſieur de Bernieres, il la reçeut avec mille benedictions ſur ſa genereuſe entrepriſe, & fut tellement touché de ſa rare modeſtie, & du zele, qui paroiſſoit dans ſes paroles, & dans l'ouverture, qu'elle luy fit, des ſentimens de ſon cœur, qu'il acquieſſa avec joye à toutes les demandes qui luy furent faites, ſur tout, lors qu'il eut appris, par le retour du Pere, qui m'eſtoit venu examiner de ſa part, ſur ma vocation, ce qui en eſtoit au vray; En meſme-temps il voulut qu'on nous amenaſt Madame de la Peltrie, qu'on luy ouvrit les portes du Monaſtere [233] à elle & à ſes ſuivantes, & qu'on la reçeût dans la Maiſon, comme ſa propre perſonne.

with thanksgiving; and thence, at our solicitation, he went in quest of the said Monseigneur of Tours, and asked him for some Ursuline Nuns to accompany Madame de la Peltrie, who purposed going to Canada to found a Seminary for the education of the Savage girls. This request at first surprised that good Prelate; yet, after receiving detailed information from the Father on the whole affair, he made reply, exclaiming: 'Ah! my Father, is [232] it indeed possible that God chooses to take some of my nuns for so glorious an object? Ah, how happy I shall be if there are found in this Community any who feel called to expose their lives so nobly!' The Father answered him that divine Providence had provided for that, and had given me this call. 'Go, my Father, I pray you,' was the other's reply; 'go and talk with her again, question her carefully on this subject, and return at once to let me know the truth of the matter.'

"In the interim, Madame de la Peltrie entered with Monsieur de Bernieres. He received her with a thousand blessings on her noble undertaking, and was so touched by her rare modesty and by the zeal manifest in her words and in the confession she made to him of her inmost feelings, that he joyfully acceded to all the requests made of him — especially when, upon the return of the Father, who, at his request, had come to examine me on my calling, he learned the true state of the case. In the meantime, he desired Madame de la Peltrie to be conducted to us, the doors of the Convent to be opened [233] to her and to her attendants, and such a reception to be accorded her as would be given to himself.

Cette bonne Dame, qui avoit apprehendé l'abord de Monſeigneur de Tours, fut ravie de voir ſon affaire faite ſi promptement; & ſans differer davantage, vint au Monaſtere pour nous faire part de cette bonne nouvelle, & connoiſtre celles que Dieu luy avoit deſtinées pour ſes compagnes.

A ſon arrivée la Communauté s'aſſembla au ſon de la cloche, & s'eſtant rangée en ordre pour la recevoir en ceremonie, ſelon les intentions de mondit Seigneur, nous la conduiſimes au Chœur en chantant le *Veni creator*, qui fut ſuivy du *Te Deum*. Toutes pleuroient de joye de voir cette pieuſe Dame, qu'on regardoit comme un Ange du Ciel, elle de ſon coſté, penſoit eſtre en Paradis; Pour moy, dés que je l'eus enviſagée, je me ſouvins de ma viſion, & reconnus en elle la compagne qui s'eſtoit jointe à moy. pour aller à ce grand païs qui m'avoit eſté montré; ſa modeſtie, ſa douceur & ſon teint m'en renouvellerent l'idée, tous les [234] traits de ſon viſage me parurent eſtre les mêmes. Il y avoit environ ſix ans que cela m'eſtoit arrivé, & cependant j'en avois l'idée auſſi diſtincte, que s'il ny eût eu qu'un jour. Ce qui me fit encore admirer davantage la divine Providence, fut ce que j'appris par apres d'elle même, qu'en ce méme temps que Dieu me l'avoit fait connoiſtre, il luy avoit auſſi donné les premieres inſpirations de ſa vocation pour Canada.

Pour ne point m'arreſter au détail de mille circonſtances, qui changerent dans cette agreable entreveuë, noſtre Communauté en un petit Paradis, la difficulté fut de nous trouver une compagne, car toutes le vouloient eſtre. On alloit en foule trouver Monſieur de Bernieres, qui eſtoit reſté au parloir,

"That good Lady, who had dreaded to approach Monseigneur of Tours, was delighted to see her business so quickly despatched; and without further delay came to the Convent, to share the good news with us and make the acquaintance of those whom God had assigned her for companions.

"Upon her arrival the Community assembled at the ringing of the bell; and, after drawing up in order, to receive her, with ceremony, in accordance with the said Monseigneur's intentions, we conducted her to the Choir, singing the *Veni creator*, which was followed by the *Te Deum*. All wept with joy at sight of this pious Lady, whom we regarded as an Angel from Heaven; she, on her part, thought herself in Paradise. As for me, as soon as I looked in her face, I recalled my vision, and recognized in her the companion who had joined me for the purpose of visiting that great country which had been shown me. Her modesty, her gentleness, and her complexion only strengthened my conviction; all the [234] features of her face appeared to me the same. That experience of mine had been about six years before, and yet I remembered it as distinctly as if it had occurred only the preceding day. What increased still more my admiration for divine Providence was the intelligence which I afterward received from the lady herself, that, at the same time when God had conveyed to me a knowledge of her, he had also given her the first inspiration of her call to Canada.

"Not to dwell in detail on a thousand circumstances in this agreeable interview, which changed our Community into a little Paradise, the difficulty was

pour obtenir cette grace de Monſeigneur de Tours par ſon entremiſe. Enfin le ſort tomba heureuſement ſur une fille pleine de courage & de zele, & accomplie en toute ſorte d'avantages de la nature, & de la grace; c'étoit la Mere Marie de ſaint Joſeph, appellée auparavant, de ſaint Bernard, dont il eſt fait mention en la Relation de l'an [235] 1652. pour avoir finy ſaintement ſa vie en ce païs, comme elle s'y eſtoit employée l'eſpace de treize ans avec grand fruit pour le ſalut des ames.

Toutes choſes eſtant ainſi terminées, en peu de temps, ſelon nos ſouhaits, nous prîmes congé, particulierement de mondit Seigneur, & ayant reçeu ſa benediction, nous partîmes inceſſamment de Tours, pour nous rendre au pluſtoſt à Paris; où eſtant arrivées ſur la fin de Février de l'an 1639. nous eſperions bien augmenter noſtre nombre de quelques-unes des Religieuſes Urſulines du Fauxbourg ſaint Jacques, qui avoient la meſme vocation que nous; & noſtre eſperance en eſtoit dautant plus grande que nous n'ignorions pas le zele de cette Maiſon pour le Canada, & la diſpoſition qu'elle avoit de s'en priver tres-volontiers pour une ſi ſainte entrepriſe.

En effet, il s'en trouva qui eſtoient toutes diſpoſées dés lors, à ſe joindre avec nous, comme firent l'année ſuivante, la Mere Anne de ſaint Claire, & la Mere Marguerite de ſaint Athanaſe; mais Monſeigneur de Paris ne le jugea pas à [236] propos, ne pouvant pas encore ſe reſoudre à donner ſon approbation à un deſſein ſi extraordinaire.

La divine Providence avoit deſtiné cette place pour cette année, à la Mere Cecile de ſainte Croix, que nous trouvâmes heureuſement au Monaſtere des

to find us a companion; for all wished to be chosen. They went in a throng to Monsieur de Bernieres, who had remained in the parlor, to secure by his intercession this favor from Monseigneur of Tours. Finally the lot fell happily upon a girl full of courage and zeal, well qualified in every way by nature and grace, namely, Mother Marie de saint Joseph,— called in early life de saint Bernard; she was mentioned in the Relation of the year [235] 1652 as having closed her life in this country in a holy manner, after spending her energies here for thirteen years with rich results in the saving of souls.

"All arrangements being thus speedily concluded to our satisfaction, we took our leave, especially of the said Monseigneur, and, receiving his blessing, left Tours without delay and repaired at once to Paris. Arriving there toward the end of February, 1639, we fully expected to add to our number some of the Ursuline Nuns of the Fauxbourg saint Jacques, who felt the same call as ourselves; and our hope was all the stronger since we well knew that Convent's zeal on behalf of Canada, and its readiness to undergo privation most gladly for so holy an undertaking.

"In fact, there were some who were quite ready to join us then,—as was done the next year by Mother Anne de saint Claire and Mother Marguerite de saint Athanase; but Monseigneur of Paris did not think it [236] best, feeling yet unable to make up his mind to sanction so extraordinary a project.

"Divine Providence had, for that year, destined this place for Mother Cecile de sainte Croix; we happily found her in the Ursuline Convent at Dieppe,

Urſulines de Dieppe, dans des ardeurs incroyables d'expoſer ſa vie aux tempeſtes & aux dangers de la mer, pour cooperer avec nous, dans les emplois propres de noſtre Inſtitut, au glorieux deſſein de la converſion de ces nations barbares.

Enfin, apres avoir ſurmonté mille difficultez, par une aſſiſtance du Ciel toute particuliere, nous nous embarquâmes le 4. de May, cinq que nous eſtions, ſans parler des Reverends Peres Jeſuites, qui nous aſſiſterent en tout, & ne nous abandonnerent jamais; & ſans y comprendre auſſi les Reverendes Meres Hoſpitalieres, que le ſaint Eſprit avoit inſpirées de demander la meſme Miſſion, pour exercer les œuvres de miſericorde envers les François & les Sauvages malades, appuyées de la pieté de Madame la Ducheſſe d'Eguillon, qui avoit donné la premiere ouverture [237] à ce deſſein, & fourniſſoit le fond neceſſaire à ſon eſtabliſſement.

Enfin, ſous la protection de la ſainte Vierge, à laquelle nous avions eu recours tres-particulierement, dans trois ou quatre dangers manifeſtes de naufrage, le premier jour d'Aouſt de la méme année, nous arrivâmes toutes heureuſement à Quebec, où nous fûmes receuës par Monſieur de Mon-magny Gouverneur, par les Reverends Peres Jeſuites, & par tous les François & les Sauvages, avec toutes les civilitez, & les demonſtrations de joye imaginables.

Auſſi-toſt que je me vis ſur cette terre tant deſirée, je m'y proſternay & la baiſay dans des ſentimens de reſpect, & de reconnoiſſance envers la divine Majeſté, que j'adoray dans le païs, qu'elle m'avoit montré il y avoit long-temps. Je le reconnus tel que je l'avois veu, à la reſerve de ces épaiſſes tenebres,

burning with incredible ardor to expose her life to the storms and perils of the sea, in order to coöperate with us in the proper functions of our Institute, to the glorious end of converting these barbarous nations.

"Finally, after surmounting a thousand difficulties by the special aid of Heaven, we embarked on the 4th of May, our party numbering five,—not including the Reverend Jesuit Fathers, who helped us in every way, and never left us, or the Reverend Hospital Mothers, whom the holy Ghost had inspired to ask for the same Mission, in order to perform deeds of mercy to the sick among the French and the Savages. They were supported by the piety of Madame the Duchess d'Eguillon, who had taken the first step [237] in that enterprise, and was supplying the means necessary for its foundation.

"At length, under the protection of the blessed Virgin, to whom we had made a special appeal in three or four manifest dangers of shipwreck, we all arrived safely, on the first day of August of the same year, at Quebec, where we were received by Monsieur de Mon-magny, the Governor, by the Reverend Jesuit Fathers, and by the French and the Savages, with all imaginable attentions and demonstrations of joy.

"As soon as I found myself upon this soil so ardently longed for, I prostrated myself and kissed it, with feelings of reverence and gratitude toward the divine Majesty, whom I adored in the country that he had shown me long before. I recognized it as the one which I had seen, except that those thick shades appeared to me to have been dispelled,—the Faith having already made noteworthy progress among the

qui me parurent diſſipées, la Foy ayant déja fait de notables progrez dans les nations Algonquines, Montagnaiſes & Hurones, par les ſoins des Reverends Peres de la Compagnie de Jeſus.

[238] Ces bons Sauvages nous regardoient comme perſonnes venuës du Ciel, ils mettoient la main ſur leurs bouches par admiration, eſtonnez de ce que pour l'amour d'eux, nous avions quitté noſtre païs, nos biens, nos parens & nos amis. Nous careſſions & embraſſions celles de noſtre ſexe, ſans horreur, ny de leurs cheveux graiſſez, ny de leur mauvaiſe odeur, c'eſtoient tous nos treſors, & toutes nos delices.

Le premier Chreſtien Noel Negabamat nous amena deux de ſes filles, & enſuite ce qu'il y avoit ſur le lieu de filles Sauvages. Madame noſtre chere Fondatrice eſtoit ravie de ſe voir en poſſeſſion de ce qu'elle avoit tant ſouhaitté, & de les pouvoir ſervir. Elle en voulut abſolument avoir la charge en chef; & il luy fallut donner cette conſolation.

Ce fut un plaiſir de la voir déployer ce qu'elle avoit apporté pour faire de petites ſimares à ſes cheres filles, que nous veſtimes de camelot rouge, les Sauvages en furent ravis les voyant toutes habillées d'une meſme parure.

Comme nous ne pouvions pas encore [239] eſtre en cloture, la maiſon que nous avions d'emprunt, ne deſempliſſoit point, non plus qu'une grande chaudiere, qui eſtoit toujours ſur le feu; rien ne nous eſtoit trop cher pour nos pauvres Sauvages. L'humilité & la charité de noſtre pieuſe Dame eſtoient ſi grandes, qu'elle rendoit à nos petites Sauvages, les mêmes ſervices que fait une nourice à ſon enfant, avec une joye auſſi grande que le monde en trouve

Algonquin, Montagnais, and Huron nations, thanks to the efforts of the Reverend Fathers of the Society of Jesus.

[238] "These good Savages regarded us as persons come from Heaven, and put their hands over their mouths in wonder, astonished that for love of them we had left our country, our possessions, our kinsfolk and our friends. With no disgust at their greasy locks or bad odor, we caressed and embraced those of our own sex, who constituted our only treasures and our sole delight.

"The foremost Christian, Noel Negabamat, brought us two daughters of his, and then all the Savage girls in the place. Madame our dear Foundress was delighted to find herself in possession of what she had so ardently desired, and to be able to serve these girls. She insisted strenuously on taking chief charge of them, and we were forced to grant her that consolation.

"It was a pleasure to see her spread out what she had brought for making her dear girls some little gowns; and we clothed them in red camlet, the Savages being delighted to see them all dressed in the same costume.

"As we could not yet [239] enjoy any seclusion, the house which was loaned to us never became less full, any more than a great kettle which was always over the fire, nothing being too dear in our eyes for our poor Savages. Our pious Lady's humility and charity were so great that she rendered our little Savages the same services as a nurse gives to a child, with a joy as keen as that taken by the world in its most engrossing pleasures. And, although naturally of a very delicate constitution, she did not betray

dans ſes delices les plus charmantes. Et quoy qu'elle fut naturellement d'une complexion tres-delicate, elle ne le faiſoit point paroiſtre dans ces rencontres, mangeant ſouvent dans les cabanes avec les Sauvages, qui l'aimoient & l'honoroient à leur façon, plus qu'il ne ſe peut dire.

Mais ce narré de la Reverende Mere Marie de l'Incarnation, m'engage inſenſiblement à faire icy un petit abregé des principales vertus de cette pieuſe Dame.

the fact in her new surroundings, often eating in the cabins with the Savages, who loved and honored her, in their own way, more than tongue can tell."

But this narrative of the Reverend Mother Marie de l'Incarnation has gradually led me on to a brief presentation here of this pious Lady's chief virtues.

[240] CHAPITRE III.

DE LA VIE DE MADAME DE LA PELTRIE EN CE PAÏS, & DE SA SAINTE MORT.

ON peut juger de ſes premieres démarches, dans la fidele correſpondance qu'elle porta à la grace de ſa vocation en ce païs, de quel pas elle s'y eſt avancée en toute ſorte de vertu, l'eſpace de pres de 33. ans que ces peuples ont eu le bonheur de la poſſeder.

Ce qui parut d'abord en elle avec plus d'éclat, fut le zele qui brûloit dans ſon cœur pour leur converſion. Elle euſt volontiers couru en perſonne toutes les foreſts, les lacs, & les montagnes de ce grands païs, pour crier à ces nations infinies qui les habitent, qu'il y a un Dieu, un Paradis, un Enfer, un Jeſus-Chriſt crucifié pour l'amour & le ſalut de tous les hommes; mais il falloit auparavant reſpirer un peu, il falloit travailler à l'établiſſement du Monaſtere qu'elle avoit entrepris, il falloit qu'elle euſt la conſolation de voir ſes filles en poſſeſſion [241] de l'employ qu'elle leur avoit ſouhaitté avec tant de paſſion, & qu'elle méme y miſt la main dans le ſoin qu'elle prit, conjointement avec elles, des petites filles Sauvages. Ces premieres ſaillies du feu divin, dont elle eſtoit conſommée interieurement, avec ſon humilité, ſa douceur, ſa pieté & ſa charité, qui rendoient ſa conduite ſi ſainte, donnerent de l'admiration aux François & aux Sauvages; mais ce qui les ravit,

[240] CHAPTER III.

OF MADAME DE LA PELTRIE'S LIFE IN THIS COUNTRY, AND HER HOLY DEATH.

FROM her first movements in the faithful compliance which she rendered to the grace of her call to this country, we can infer with what rapidity she advanced here in every kind of virtue, during the period of nearly 33 years that these peoples had the happiness of possessing her.

What most brightly shone in her at the outset was the zeal that burned in her heart for their conversion. Gladly would she have journeyed in person through all the forests, across all the lakes, and over all the mountains of this vast country, to proclaim to these countless nations inhabiting it, that there is a God, a Paradise, a Hell, a Jesus Christ crucified for love of all men and for their salvation. But first she required a little breathing-space; she was obliged to use her energies in founding the Convent that she had undertaken, she must needs have the consolation of seeing her nuns engaged [241] in the work that she had so passionately desired for them, and she must herself put her hand to it in the care that she took, conjointly with them, of the little Savage girls. These first outbursts of the divine fire by which she was inwardly consumed, with her humility, gentleness, piety, and charity, which rendered her conduct so holy, excited the admiration of French and Savages alike. But what filled them with delight was her

fut que deux ans aprés ſon arrivée, ayant appris que le grand concours des Sauvages devoit eſtre plus haut, elle monta juſques à Mon-real, où ſon grand cœur n'en trouvant pas encore aſſez pour contenter la ſoif extréme, qu'elle avoit du ſalut des ames, elle prit le deſſein de penetrer juſqu'à trois cent lieuës de Quebec, par des chemins embaraſſez de torrens & de cheutes d'eau, qui feroient méme peur à ceux qui ne les verroient qu'en peinture, & d'aller au païs des Hurons, ou eſtoit le fort des Miſſionnaires, & où l'on contoit plus de quatre-vingt mille ames, en y comprenant les peuples de la nation neutre, & de la nation du Petun, tous renfermez dans l'eſtenduë de [242] ſoixante lieuës de païs, qui ont eſté depuis ou ruinés, ou diſſipés par les Iroquois, en des Contrées plus eſcartées. Tout eſtoit diſpoſé pour ce grand voyage, ſa compagnie, ſes canots, ſes proviſions, ſes petits balots, qui contenoient dequoy vivre ſur les lieux, & y faire ſes liberalitez; rien ne l'avoit eſtonné de tout ce qu'on luy avoit pu dire pour la divertir de cette entrepriſe, elle n'attendoit que le temps & la ſaiſon propre pour s'embarquer: mais un de nos Peres eſtant deſcendu de ce païs avec la flotte Huronne, luy fit voir ſi clairement l'inutilité de ce voyage, pour la fin qu'elle pretendoit, & le danger manifeſte de tomber entre les mains des Iroquois, qui eſtoient en guerre avec ces peuples, qu'elle prit la reſolution de n'y plus penſer; mais pour ne point manquer à ce zele, elle fonda l'entretien d'un Miſſionnaire de noſtre Compagnie; & demeurant convaincuë, qu'elle ſatisferoit pleinement à ſa vocation, ſi elle ſe contentoit de travailler à la converſion de ces ames abandonnées, par des prieres continuelles, par

going up as far as Mon-real, two years after her arrival, upon learning that the great gathering of the Savages was to take place up the river. Here, her generous heart not yet finding the means to satisfy her extreme thirst for the saving of souls, she conceived the project of pushing onward for three hundred leagues from Quebec,—by ways impeded by torrents and waterfalls, that would frighten one to see them merely in pictures,—and visiting the country of the Hurons. There the fort of the Missionaries was situated, and the population was reckoned at more than eighty thousand souls, including the people of the neutral nation and of the Tobacco nation,—all situated within a stretch of [242] sixty leagues of territory, and all since then destroyed by the Iroquois, or scattered by them to more distant Regions. Everything was ready for this great journey,—her attendants, her provisions, her little packages containing the means of subsistence and presents for distribution when she should reach her journey's end. Undaunted by anything that people could say to her for the purpose of dissuading her from this undertaking, she was only waiting for weather and season suitable for embarking. But one of our Fathers, coming down from that country with the Huron fleet, showed her so clearly the futility of such a journey for the end she had in view, and the imminent danger of falling into the hands of the Iroquois, who were at war with those people, that she decided to forego her purpose. But, not to be wanting in zeal in that cause, she endowed a Mission to be attended to by our Society; and remained satisfied that she would fully meet the demands of her vocation if she contented herself with seeking the

ſes abſtinences & ſes mortifications ordinaires, & par ſes emplois [243] de charité aupres des petites filles Sauvages, demeurant en cloture, & vivant dans la regularité religieuſe avec ſes filles; comme elle a fait ſaintement & conſtamment juſqu'au dernier moment de ſa vie, ſans ſe relacher jamais, ſelon le témoignage que rend à ſa vertu, toute ſa Communauté. Elle eſtoit ſi exacte en toutes choſes, qu'elle prevenoit les autres en tout ce qui regarde la diſcipline religieuſe, & lorſque la Superieure ordonnoit quelque choſe à la Communauté, elle eſtoit toujours la premiere à l'executer, animant ainſi toutes les autres par ſon exemple à obeïr avec promptitude; & l'on a remarqué que les obſervances regulieres n'eſtoient jamais mieux, ny plus ponctuellement gardées, que lorſqu'elle avoit ſoin de la cloche.

Ayant l'office de lingerie, qu'elle a exercé dix-huit ans entiers, elle donnoit plus volontiers qu'on ne luy demandoit, & donnoit de ſi bonne grace, & avec tant de bonté, qu'elle faiſoit mille excuſes, ſi les choſes n'eſtoient pas ſi commodes qu'elle l'euſt bien ſouhaitté; auſſi dés ſon enfance, la charité & la miſericorde [244] avoient eſté ſes cheres vertus: Elle avoit une telle affection pour les pauvres, que pour le reſpect, & l'amour qu'elle avoit pour la pauvreté de noſtre Seigneur, elle euſt voulu en avoir toujours aupres de ſoy, & les veſtir de ce qu'elle avoit de meilleur; & comme on luy reprochoit un jour avec reſpect & amitié, qu'elle portoit preſque toujours de vieux habits rapetaſſez, qu'il y avoit en cela quelque choſe contre la bienſeance, & qu'elle feroit peut-eſtre mieux de les donner aux pauvres. Ah, pour moy, dit-elle, j'aimerois beaucoup mieux leur en donner

conversion of those forsaken souls by constant prayer, abstinence, and her usual mortifications, and by her offices [243] of charity toward the little Savage girls — she herself continuing in seclusion, and living the orderly life of a religious with her nuns. And this she continued to do, in all holiness and constancy, to the last moment of her life, with never any relaxation, according to the testimony rendered to her virtue by her entire Community. So punctual was she in all matters that she anticipated the others in everything pertaining to religious discipline; and when the Superior gave some order to the Community, she was always the first to execute it, thus by her example inciting all the rest to prompt obedience. It was also noted that the regular observances were never better or more punctually performed than when she had charge of the bell.

While she had charge of the wardrobe,— a positon held by her for eighteen years,— she was more ready to give than people were to ask of her; and she gave with such good grace and so much kindness, that she was wont to make a thousand excuses if things were less satisfactory than she might well have wished. Thus, from her infancy, charity and pity [244] had been her cherished virtues. She felt such affection for the poor that, out of her respect and love for our Lord's poverty, she would have liked to have some of them always with her, and to clothe them with her best; and when one day she was reproached, with respect and friendliness, for wearing almost always old and patched garments,— a practice in which she was told there was something unseemly, and that she would perhaps do better to give them to the poor,—" Ah," said she, " for my part, I would much

de neufs. L'eſprit d'abaiſſement, & d'humilité qui regnoit dans ſon cœur, luy rendoit facile la pratique de toutes les vertus, ſon plaiſir eſtoit de ſe voir dans les offices les plus mépriſables, de laver la vaiſſelle, les marmites & les pots, ballier la maiſon, & aſſiſter les malades dans les derniers ſervices; ce qu'elle faiſoit d'une maniere qui raviſſoit tout le monde. Elle eſtoit en poſſeſſion de prendre par tout, la derniere place, au Chœur, au Refectoire, à la Communion, & aux autres aſſemblées de la Communauté; c'eſtoit luy [245] faire de la peine que de luy donner la qualité de Fondatrice; Helas je ne ſuis, diſoit-elle à cette occaſion, qu'une pauvre miſerable, qui n'ay fait qu'offenſer Dieu; elle le croyoit ainſi, quoy qu'en effet ſa conſcience fuſt tres pure devant Dieu, & que ſa vie fuſt aux yeux des hommes, un exemple continuel de toutes les vertus. Son port, quoy qu'aſſez majeſtueux, eſtoit humble, ſon exterieur portoit à l'amour de la pauvreté, au recüeillement interieur, & à la devotion; & ce bas ſentiment qu'elle avoit d'elle-méme faiſoit qu'elle parloit peu, & jamais de ſoy, ſinon pour ſe confondre. Un jour, au commencement de l'année, les petites Penſionnaires luy eſtant allées demander ſa benediction, mes pauvres enfans, leur dit-elle, à qui vous adreſſez-vous? à la plus méchante creature qui ſoit au monde. Cette meſme humilité faiſoit, qu'elle ne vouloit pas qu'on luy ſerviſt rien de particulier pour le manger, quoy qu'elle en euſt beſoin, s'eſtimant inutile & la derniere de toute la Communauté. Elle diſſimuloit avec une douceur incroyable, les petits deplaiſirs, qui ſont inevitables [246] dans une vie de Communauté pour ſainte qu'elle ſoit, elle ſe donnoit toujours le

prefer to give them new ones." The spirit of self-abasement and humility which reigned in her heart made easy for her the practice of all the virtues,—her pleasure being to perform the meanest duties; to wash the dishes, pots, and kettles; to sweep the house, and to render the last offices to the sick,—which she did in a way that charmed every beholder. Hers it was to take the lowest place everywhere,—in the Choir, in the Refectory, at Communion, and at other assemblies of the Community. It was sure [245] to cause her pain to treat her in the character of Foundress; for then she would exclaim, "Alas! I am only a poor wretch that has done nothing but offend God." And she believed it, although in reality her conscience was very pure in the sight of God, while her life in the eyes of men was a constant example of all the virtues. Her bearing, although rather stately, was humble; her mien tended to inspire a love of poverty, spiritual contemplation, and devotion. And this humble estimate of herself caused her to speak but little, and never of self except in self-depreciation. One day at the opening of the year, when the little Boarders sought her with a request for her blessing, "My poor children," said she to them, "to whom are you making application? To the most sinful creature in all the world." Counting herself useless, and the least of the whole Community, this same humility made her unwilling that any special dish should be served her at table, notwithstanding her need. With incredible sweetness, she feigned not to notice the little annoyances that are inevitable [246] in the life of a Community, however saintly it may be. Always blaming herself, and unable to suffer any one

tort, & ne pouvant ſouffrir qu'on luy demandaſt pardon, elle eſtoit ſouvent la premiere à le demander à genoux, c'eſt moy, ma chere Sœur, diſoit-elle, qui vous ay donné ſujet de peine, par mon orgueil, & par mon impatience, priez Dieu qu'il me convertiſſe, & croyez que je vous aime de tout mon cœur. Quoy qu'elle euſt un don d'oraiſon continuelle, & qu'elle parlaſt éminement des choſes de Dieu aux perſonnes de dehors, qui la venoient viſiter, ſon humilité neanmoins la rendoit ſi reſervée dans la Maiſon, qu'elle n'en parloit que par interrogation, & comme ſi elle euſt ignoré ces choſes-là; & quand on la preſſoit quelquefois en recreation, de communiquer les bons ſentimens, que Dieu luy donnoit dans ſes exercices de devotion, elle répondoit naïvement, que diray-je? ſinon que je ſuis continuellement infidele aux graces de Dieu.

Mais comme je ne pretends icy que faire un petit abregé de ſa vie; je laiſſe ſes autres vertus, ſes penitences, & ſes mortifications, [247] qu'un corps robuſte auroit eu de la peine à ſupporter, & dans leſquelles elle eſtoit infatigable; ſe refuſant méme conſtamment en toutes choſes, les ſoulagemens qu'on jugeoit neceſſaires à ſa foible complexion, & à ſes infirmitez, preſque continuelles. Et s'il arrivoit qu'elle euſt connoiſſance que quelque perſonne fuſt en mauvais eſtat, & en danger de ſon ſalut; elle redoubloit pour lors, & ſes auſteritez & ſes prieres.

Auſſi puiſoit-elle cet amour des ſouffrances, & ce zele qui la conſumoit dans la ſource de l'amour divin, ſon cœur eſtant inſeparable du ſaint Sacrement de l'Autel, pour lequel elle avoit une devotion admirable, & dont elle ne pouvoit perdre la preſence.

to ask her forgiveness, she was often the first to seek pardon on her knees. "It is I, my dear Sister," she would say, "who have caused you pain by my pride and impatience. Pray to God that he may convert me, and be assured that I love you with all my heart." Although she had an unfailing gift for prayer, and discoursed excellently on the things of God to outsiders who came to see her, yet her humility made her so reserved in the House that she would speak only when spoken to, and as if she had no acquaintance with such matters. And when sometimes, in hours of recreation, she was urged to impart the pious sentiments that God gave her in her devotional exercises, she would answer ingenuously: "What shall I say, except that I am continually unfaithful to God's gifts of grace?"

But as my present purpose is merely to give a brief abstract of her life, I omit her other virtues,—her penances and mortifications, [247] which a robust frame could hardly have borne, and in which she was tireless, even firmly refusing on all occasions the relief that seemed to be demanded by her frail constitution and almost constant infirmities. And if she chanced to know of any one in an evil plight, with his salvation imperiled, she would then redouble her austerity and her prayers.

Thus from the well-spring of divine love she drew that love of suffering and that consuming zeal,—her heart cleaving to the blessed Sacrament of the Altar, for which she had an admirable devotion, and the presence of which she could not lose. Except for her humility, which made her averse to every indulgence of personal desires, she would have gladly received it every day. To console and satisfy herself

Sans ſon humilité, qui l'éloignoit de toutes particularitez, elle l'euſt volontiers receu tous les jours; & pour ſe conſoler, & ſe ſatisfaire dans cette privation qui luy eſtoit bien ſenſible, elle procuroit au Monaſtere le plus de Meſſes qu'elle pouvoit, & les entendoit toutes avec une modeſtie & un reſpect Angelique, ſe donnant toujours la liberté de quitter le parloir, & quelque converſation [248] que ce fuſt, lorſque on ſonnoit une Meſſe.

Comme cette pieuſe Dame avoit gagné les cœurs de la Communauté par ſes bons exemples, & de ceux de dehors par la douceur de ſes ſaints entretiens, & par ſes liberalitez, tout le Canada luy ſouhaittoit encore pluſieurs années de vie, mais il a plû à Dieu, qui vouloit couronner les merites de ſa ſervante, d'en diſpoſer autrement.

Ce fut le douziéme de Novembre de l'année derniere 1671. qu'elle fut attaquée d'une pleureſie, qui l'emporta le ſeptiéme jour. Ce terme parut bien court aux perſonnes qui n'eſtoient pas bien reſoluës de la perdre, il fut neanmoins ſuffiſant, pour faire éclater dans ſa mort les vertus qui avoient paru en elle pendant ſa vie: Elles s'aſſemblerent toutes alors comme en foule, pour l'accompagner dans ce paſſage, & parurent dans un éclat ſi extraordinaire, que les perſonnes qui eurent le bonheur de l'aſſiſter pendant ſa maladie, en furent toutes ſurpriſes.

Jamais elle ne fut plus humble, plus [249] affable, plus patiente, plus mortifiée, plus obeïſſante, ny plus ſoumiſe à la Superieure, aux ordonnances du Medecin, plus devote, plus unie avec Dieu, ny plus reſignée à ſa ſainte volonté.

Elle avoit toujours eu une tendreſſe particuliere

in this privation, which was very keenly felt by her, she caused that as many Masses as possible should be said at the Convent, and heard them all with Angelic modesty and reverence, always allowing herself the liberty of quitting the parlor and any conversation [248] whatever, when the bell rang for Mass.

As this pious Lady had won the hearts of the Community by her good example, and of people outside by the sweetness of her holy conversations and by her deeds of liberality, all Canada wished her many years more of life; but God, whose will it was to crown his servant's merits, was pleased to order otherwise.

On the twelfth of November of last year, 1671, she was seized with a pleurisy, which resulted fatally on the seventh day. This seemed a very short period to people who were far from being reconciled to lose her; yet it was long enough to render conspicuous in her death the virtues that had been apparent in her during life. These all gathered together in a throng, so to speak, to bear her company on that journey, and shone forth with such extraordinary brilliance that those who had the happiness to attend her in her illness were all astonished.

Never was she more humble, more [249] affable, more patient, more given to self-mortification, more submissive to the Superior and to the Physician's orders, more devout, in closer union with God, or more fully resigned to his holy will.

She had always cherished a special tenderness for poverty; and so she wished to die as a poor person, even to the extent of begging her attendants to do her the favor to clear a little table, which stood near

pour la pauvreté, auſſi voulut-elle mourir en pauvre, juſques là méme qu'elle pria celles qui l'aſſiſtoient, de luy faire cette grace que de décharger une petite table, qui eſtoit proche de ſon lit, de quantité de douceurs qu'elle ne jugeoit pas luy eſtre neceſſaires, ajoûtant qu'elle deſiroit que la pauvreté parut dans ſa chambre, & dans tout ce qui avoit rapport à elle, comme une Reine dans ſon Palais, où elle doit avoir tout credit & autorité.

Le 15. du méme mois, & le quatriéme de ſa maladie, elle fit ſon teſtament ſolemnel, où Monſieur Talon Intendant voulut ſe trouver, tant pour honorer ſa perſonne, que pour autoriſer ſes dernieres volontez; & la defunte, qui eut toujours l'eſprit ſain & preſent à ſoy, ne manqua pas de luy en faire compliment, & de luy en témoigner ſes reconnoiſſances. Deux jours apres, ayant appris du Medecin [250] qu'elle ne paſſeroit pas le lendemain, elle ne s'en eſtonna point, & pria celles, qui eſtoient aupres d'elle de ne luy plus parler que de l'Eternité; & comme on luy demandoit ſi elle n'avoit pas quelque regret de mourir, point du tout, dit-elle, j'eſtime mille fois plus le ſeul jour de ma mort, que toutes les années de ma vie.

Le jour ſuivant, qui fut celuy de ſon bon-heur, elle fut ravie, quand s'eſtant enquiſe quel jour il eſtoit, elle ſçeut qu'il eſtoit Mercredy, Dieu ſoit beny, dit-elle, ah! que ie ſeray heureuſe de mourir auiourd'huy, c'eſt un iour deſtiné pour honorer ſaint Joſeph. De fait elle entra dans l'agonie en priant Dieu, & expira doucement deux heures apres, ſur les huit heures du ſoir, dans l'enclos du Monaſtere, âgée de 68. ans, dont elle en avoit paſſé trente-trois

her bed, of a number of delicacies which, she thought, she did not need, adding that she wished poverty to appear in her room and in all that concerned her — like a Queen in her Palace, where supreme influence and authority are her due.

On the 15th day of the same month, and the fourth of her illness, she made her formal will, a ceremony at which Monsieur Talon, the Intendant, insisted on being present, as much to honor her as to give authority to her last wishes; and the deceased, who was always of a sound understanding and perfect presence of mind, did not fail to pay him her compliments and acknowledge his kindness. Two days later, learning from the Physician [250] that she would not live through the next day, she remained entirely calm, and begged those who were with her to speak to her thenceforth only of Eternity; and, upon being asked whether she felt any regret at dying, "None whatever," she replied; "I count the single day of my death a thousand times more precious than all the years of my life."

On the following day, which was the day of blessedness to her, she was quite delighted when, upon inquiring what day it was, she learned that it was Wednesday. "God be blessed!" she exclaimed. "Oh, how happy I shall be to die to-day: it is a day appointed for honoring saint Joseph." Indeed, she was overtaken by the death-agony while praying to God, and she expired gently two hours afterward, toward eight o'clock in the evening, within the walls of the Monastery, at the age of 68 years, thirty-three of which she had spent in this country. She passed that last day in such ardent longings to see God and possess him, that the hours seemed to

en ce païs. Elle employa cette derniere journée dans des deſirs ſi ardents de voir Dieu, & de le poſſeder, que les heures luy duroient des années, & demandoit inceſſamment quand arriveroit ce bienheureux moment qui l'uniroit à ſon ſouverain bien pour jamais.

Elle receut ſes derniers Sacremens de la main de Monſieur de Bernieres, neveu [251] de celuy qui avoit conduit toutes ſes affaires pour le Canada, grand Vicaire de Monſeigneur de Petrée, & Superieur du Monaſtere, avec une devotion & une ioye, qu'il ſeroit difficile d'exprimer: & faiſant reflexion ſur la charité, & le ſoin de ſes cheres filles, qui n'avoient rien oublié, ny épargné, pour l'aſſiſter en tout, pour le ſpirituel & pour le temporel, elle reconnut ſenſiblement, avec beaucoup de ſatisfaction & de conſolation, qu'ayant tout quitté pour noſtre Seigneur, elle en recevoit le centuple dés cette vie, ſelon ſa promeſſe. Ces paroles du Sage; *timenti Dominum bene erit in extremis*, que l'ame qui aura paſſé ſa vie dans la crainte de Dieu, s'en trouvera bien à la mort, ont eſté verifiées en cette pieuſe Dame; le iour de ſa mort a eſté pour elle un iour de benediction, *& in die defunctionis ſuæ benedicetur.*

Auſſi comme elle avoit acquis la perfection de la Juſtice Chreſtienne, ſon ame, avec celle des Juſtes eſtoit en la main de Dieu, *Iuſtorum animæ in manu Dei ſunt*, & dans la ſeureté de cet aſyle, elle ne reſſentit aucune atteinte du tourment de la mort, *non tanget illos tormentum mortis*, [252] Elle n'eut aucune peine de quitter la vie; l'eſprit de componction, qui regnoit dans ſon cœur, y avoit mis le calme, & l'avoit delivrée des inquietudes que cauſe d'ordinaire le ſouvenir des

her like years; and she was constantly asking when that blessed moment would arrive which should unite her forever to her sovereign good.

With a devotion and joy which it would be difficult to describe, she received the last Sacraments from the hand of Monsieur de Bernieres, nephew [251] of him who had conducted all her Canadian affairs, grand Vicar to Monseigneur of Petræa, and Superior of the Convent. Reflecting on the charity and care of her dear nuns, who had forgotten nothing and spared no pains to aid her in every way, in things spiritual as well as temporal, she recognized fully, with great satisfaction and consolation, that, in having left all for our Lord's sake, she received a hundredfold in this life, according to his promise. Those words of the Sage, *Timenti Dominum bene erit in extremis*,—that in the hour of death it shall be well with the soul that has passed its life in the fear of God,—were verified in this pious Lady, the day of her death being for her a day of blessing—*et in die defunctionis suæ benedicetur*.

As, too, she had attained to the perfection of Christian Justice, her soul, with that of the Just, was in God's hand,—*Justorum animæ in manu Dei sunt;* and in the security of that asylum she felt not the scourge of death,—*non tanget illos tormentum mortis*. [252] She suffered no anguish in leaving this life, the spirit of contrition which reigned in her heart having induced calm there, and freed it from the anxiety commonly caused by the remembrance of past sins. Finally, the testimony of a good conscience, which constitutes all the glory of a Christian soul, and her trust in the divine mercy, made her regard with an untroubled and fearless gaze all that

pechez paſſez, enfin le témoignage de ſa bonne conſcience, qui eſt toute la gloire d'une ame Chreſtienne, & la confiance qu'elle avoit en la divine miſericorde, luy faiſoit regarder d'un œil paiſible & ſans crainte, ce qu'il y a de plus horrible dans les Jugemens de Dieu: de ſorte que ſon cœur, au plus fort de ſes douleurs tout tranſporté de joye, & dans des mouvemens tout divins, ne reſpiroit que le Ciel; elle prioit ſes cheres filles, qui eſtoient touiours aupres d'elle, de luy remettre ſouvent en memoire, ce premier Verſet du Pſeaume 121. *Lætatus ſum in his quæ dicta ſunt mihi, in domum Domini ibimus.* S'occupant iuſques à ce qu'elle tomba en l'agonie, dans des ſentimens de componction, pleins d'amour, & de ſuavité, de reſignation à la volonté de Dieu, de confiance, de loüange, d'action de grace, & dans des deſirs ardens de ſe voir au pluſtoſt dans la joüiſſance du bon-heur eternel.

Le lendemain de ſa mort, elle fut enterrée [253] dans le Chœur des Religieuſes, dans un Cercüeil de plomb, ce qui ſe fit à la verité contre ſes intentions; cette humble Dame n'ayant cherché durant toute ſa vie que l'humiliation & l'aneantiſſement, & ſur tout à la mort. Mais le reſſentiment, que les Urſulines ſes filles conſerveront toujours, de ſes bontez, & de ſes bienfaits, les fit paſſer par deſſus toute autre conſideration, & les obligea dans une occaſion ſi conſiderable, & ſi ſolemnelle, d'en témoigner cette petite reconoiſſance.

Avant que ſon corps fut enſevely, on en tira le cœur, ſelon qu'elle l'avoit ordonné, dans ſon teſtament, pour eſtre mis entre les mains des Peres de noſtre Compagnie, auſquels elle l'avoit promis depuis

is most terrible in God's Judgments. Consequently, at the height of her sufferings, her heart, quite transported with joy and subject to impulses wholly divine, breathed naught but Heaven. She begged her dear nuns, who were always near her, to recall frequently to her memory this Verse of the 121st Psalm: *Lætatus sum in his quæ dicta sunt mihi, in domum Domini ibimus.* Until she fell into the death-agony she was engaged in sentiments of contrition — full of love, sweetness, resignation to God's will, trust, praise, and thanksgiving — and in ardent longings to attain, as soon as possible, the enjoyment of eternal happiness.

On the day following her death, she was buried [253] in the Nuns' Choir, in a leaden Casket — a proceeding quite contrary to her intentions, indeed, as that humble Lady had, throughout her life, and especially at her death, sought only humiliation and self-effacement. But gratitude for her acts of kindness and benevolence, which the Ursulines, her nuns, will ever cherish, made them disregard every other consideration, and obliged them, on an occasion of such importance and solemnity, to render this slight acknowledgment.

Before her body was interred, the heart was removed, according to the directions recorded in her will, to be placed in the hands of the Fathers of our Society. Complying with their wishes, she had promised it to them several years before, with the express stipulation (another confirmation of her lowly opinion of herself) that she wished it placed in a small and perfectly simple wooden casket, which was not even to be planed, with no other envelope than earth and quicklime. In this condition it was to be

plufieurs années, conformement à leurs defirs, declarant expreffement (ce qui confirme, encore le bas fentiment qu'elle avoit d'elle-mefme) qu'elle vouloit qu'il fuft mis dans une petite quaiffe de bois toute fimple, fans eftre mefme rabotée, & fans autre envelloppe que de la terre meflée avec de la chaux vive, & qu'il fuft livré en cet eftat aufdits Peres, pour marque du refpect & de l'affection [254] (ce font les propres termes du Teftament) qu'elle a toujours euë pour leur fainte Compagnie, pour eftre pofé, & enterré fous le marchepied de l'Autel de leur Eglife, où repofe le faint Sacrement, pour y eftre confommé, & reduit en pouffiere, aux pieds de la divine Majefté.

Ces dernieres lignes de fon teftament olographe ayant efté omifes dans la minute du teftament folemnel, elle n'eut point de repos qu'elles n'y fuffent inferées, ne pouvant s'empécher, tandis que cette affaire fe paffoit, de témoigner de l'indignation contre ce cœur, qui, a l'entendre, avoit efté fi traitre, fi ingrat, & fi infidele a cette adorable majefté.

Ses obfeques furent honorées de toutes les perfonnes confiderables de cette ville, & des bourgades voifines; comme cet illuftre defunte eftoit regrettée de tout le monde, auffi les larmes n'y furent pas epargnées. La compagnie eftant reftée dans l'Eglife de dehors, le Clergé entra proceffionnellement dans le Chœur des Religieufes pour y faire l'enterrement. Et, la ceremonie achevée, le mefme Clergé conduifit le cœur porté fous un crefpe noir, apres Monfieur de Bernieres, Curé, [255] par un des plus confiderables habitans du païs, ancien Confeiller du Confeil Souverain, fuivy de Monfieur de Courcelles Gouverneur, & de Monfieur Talon Intendant, & de toute l'affemblée,

delivered to the said Fathers, as a mark of the respect and affection [254] (such are the exact terms of the Will) that she had ever cherished for their holy Society, to be given place and burial in their Church, under the step of the Altar whereon rests the blessed Sacrament, there to be consumed and reduced to dust at the feet of the divine Majesty.

These last lines of her holographic will having been omitted in the rough draft of the formal document, she had no rest until they were inserted; nor could she, while the insertion was being made, suppress her expressions of indignation against that heart,— which, according to her, had been so traitorous, so ungrateful, and so faithless toward that adorable majesty.

Her obsequies were honored by all persons of importance in this town, and in the neighboring settlements. As this illustrious deceased was mourned by all, so there was no small tribute of tears to her memory. While the assembled company remained in the body of the Church, the Clergy entered the Nuns' Choir in procession, to make the interment; and, the ceremony completed, the same Clergy escorted to our Church the heart,— borne under black crape, after Monsieur de Bernieres, Curé, [255] by one of the leading citizens of the country, a former Councilor of the Supreme Council; he was followed by Monsieur de Courcelles, Governor, and Monsieur Talon, Intendant, and by the whole assembly. There, at the door, it was consigned to the Superior's charge by the said sieur de Bernieres, executor of the will; and thence it was borne by the said Father to the foot of the steps of the great Altar. The large painting on the Altar was a gift of hers, as well as

juſques à noſtre Egliſe; où, à la porte, il fut conſigné entre les mains du Superieur, par ledit ſieur de Bernieres executeur du teſtament, & de là, il fut porté, par ledit Pere, au pied des marches du grand Autel, dont elle avoit autrefois donné le grand tableau, & la lampe d'argent, avec un fond pour l'entretenir, ſans parler des autres témoignages de ſon affection envers noſtre Compagnie, tant en France, qu'en ce païs, où elle a toujours eu un de nos Peres pour ſon Directeur, & ſon Confeſſeur: qui ſont des marques de l'affection qu'elle avoit pour cette Compagnie & qu'elle a conſervée juſqu'au dernier ſoupir, ayant deſiré, avant que de mourir, d'en voir les principaux ouvriers, qui ſe trouvoient pour lors à Quebec, pour recevoir leurs benediction, & ſe recommander à leur prieres; C'eſt un devoir qu'elle merite de nous, & que nous luy rendrons tous tres-volontiers, dans des ſentimens eternels de reconnoiſſance.

the silver lamp and a fund for its maintenance,—not to speak of other testimonials of her affection for our Society, in France as well as in this country, where she always had one of our Fathers for her Director and Confessor. Thus was her affection manifested for this Society,—an affection which she retained to her dying day,—desiring, before she breathed her last, to see our principal workers who were then in Quebec, in order to receive their blessing and commend herself to their prayers. This is a service which she merits at our hands, and which we shall all most gladly render her, with feelings of undying gratitude.

[256] CHAPITRE IV.

DE LA BIEN-HEUREUSE MORT DE LA REVERENDE MERE MARIE DE L'INCARNATION.

LA vie de cette femme forte, telle que nous la reprefente Salomon, en quelqu'eftat que nous la confiderons, ou engagée dans le mariage, ou dans fa viduité, qui luy a donné la liberté de quitter le monde, & d'eftre comme elle l'a efté, une tres-digne fille de fainte Urfule, eftant un ouvrage du Saint-Efprit, qui s'eft plu en cette ame, & qui a pris plaifir de l'enrichir des dons les plus exquis de fes graces, demande un volume entier, & un efprit plus éclairé que le mien, dans la connoiffance de fa conduite, pour en former parfaitement le caractere & l'idée.

Sa vocation toute furnaturelle, que j'ay efté obligée de deduire affez amplement, nous donne quelque veuë de la Providence particuliere, que Dieu avoit fur cette ame, & nous la devons confiderer comme un effet, & une production de ces belles lumieres, dont fon entendement [257] eftoit efclairé, & de ce feu, que l'Epoux celefte avoit allumé dans fon cœur, dés fon enfance. Je ne dis rien de fa vie toute extraordinaire eftant encor en France; elle a efté connuë de perfonnes de grand merite, & d'eminente vertu, qui la touchent de prés felon le fang: le zele de la gloire de Dieu brufle trop ardemment dans leur cœur pour en refufer la communication, & la connoiffance

[256] CHAPTER IV.

OF THE BLESSED DEATH OF THE REVEREND MOTHER MARIE DE L'INCARNATION.

THE life of this able woman — such a one as Solomon represents to us — in whatever state we consider her, whether in the bonds of matrimony, or in her widowhood, which gave her liberty to leave the world and become, as she did, a most worthy daughter of saint Ursula, — being a work of the Holy Ghost, who found pleasure in that soul and was pleased to enrich it with his choicest gifts of grace, — demands an entire volume and an intelligence better informed than mine in its acquaintance with her conduct, in order to give with exactness the characteristics and outline of that life.

Her call — quite supernatural in its nature — which I was obliged to set forth in considerable detail, gives us some insight into the special Providence which God exercised over her soul; and we must regard that call as a result and product of that bright light wherewith her understanding [257] was illumined, and of that fire which the celestial Bridegroom had kindled in her heart from her infancy. I say nothing of her altogether extraordinary life while she was still in France. She was known by persons of great worth and eminent virtue, nearly related to her by blood; and zeal for God's glory burns too ardently in their hearts to admit of refusing to the

au public. La vie qu'elle a menée en ce païs a été en comparaiſon de l'autre une vie cachée; & commune à l'exterieur; par un ordre exprés qu'elle en avoit reçu de N. S. & qui fut approuvé de ſon Directeur; ordre qu'elle a obſervé ſi exactement, & avec une application ſi particuliere, les trente-trois années qu'elle a paſſé dans le Canada, que, quoy qu'elle euſt interieurement de plus grandes communications que jamais avec Noſtre-Seigneur, qu'elle ne perdoit point de veuë, dans ſes emplois, & dans ſa converſation avec le prochain, non plus que dans l'Oraiſon; neanmoins, ſes raviſſemens, ſes extaſes, ſes viſions, ſes carreſſes ſi particulieres quelle recevoit de la part de Noſtre-Seigneur, & de ſa ſainte Mere, & autres ſemblables faveurs, [258] qui auparavant luy eſtoient ordinaires, ne parurent plus. Toutes ces graces demeurerent cachées le reſte de ſa vie, ſous un exterieur tout celeſte, qui edifioit & raviſſoit les perſonnes qui la voyoient, ou avoient le bon-heur de converſer avec elle. Son ſilence perpetuel n'avoit rien de triſte, ny de rebutant; ſa modeſtie eſtoit Angelique; & ſon humilité, & ſa ſimplicité, ſans exemple, accompagnée d'une ſageſſe & d'une prudence qui ne tenoit rien de l'humain. Quoy qu'elle euſt eſté dix-huit ans en charge, à trois diverſes repriſes, avec une entiere ſatisfaction de tout le monde, tant de la Communauté que du dehors; toutefois elle eſtoit la plus ſoumiſe, la plus obeïſſante de la maiſon, la plus exacte dans toutes les obſervances; & découvroit ſon interieur à ſa Superieure avec la ſincerité que feroit une Novice la plus fervente.

Elle conſervoit une douceur inalterable pour qui que ce fuſt, & les perſonnes qui ont converſé fami-

public all mention and knowledge of our Mother's virtues. The life led by her in this country, as compared with that in the other, was a hidden one, and outwardly ordinary, in accordance with an express order received from Our Lord and approved by her Director. That order she followed so exactly and with such special assiduity during the thirty-three years that she spent in Canada, that, although she had more intimate inward communings than ever with Our Lord,—of whom she never lost sight during the discharge of her duties, and in her intercourse with her neighbor, any more than during Prayer,—yet her transports, her ecstasies, her visions, the special marks of endearment that she had been wont to receive from Our Lord and his blessed Mother, and other similar tokens of favor [258] that before had been commonly granted to her, were no longer made manifest. All such gifts of grace remained hidden for the rest of her life under an exterior, in every way heavenly, which charmed all who saw her or had the happiness to converse with her. Her habitual silence had in it nothing sad or repellant; her modesty was Angelic; and her humility and simplicity unexampled,—accompanied, as they were, by a more than human wisdom and prudence. Although she was in charge of the Convent for eighteen years, at three different times,—to the entire satisfaction of all, both within the Community and without,—yet she was the most submissive and obedient person in the house, and the most scrupulous in all observances; while she revealed her inmost thoughts to her Superior with all the sincerity of the most fervent Novice.

lierement avec elle, ou qui ont conduit ſon interieur, ont reconnu manifeſtemẽt, que cette admirable égalité d'humeur, venoit d'une vertu interieure toute extraordinaire, & de cette [259] union intime qu'elle avoit avec celuy qui dit de ſoy-même, *mitis ſum, & humilis corde*, je ſuis doux & humble cœur. Elle eſtoit ſans doute poſſedée de ſon eſprit; & c'eſt de cette ſource infinie de toutes ſortes de biens, dont elle eſtoit ſi proche, qu'elle avoit tiré ce grand courage, & cette cõfiance inébranlable pour entreprendre ſi genereuſement la conduite d'une Miſſion de Religieuſes en Canada, qui eſtoit lors ſans exemple, & pour ſe reſoudre à traverſer tant de mers, à s'eſtablir dans un païs barbare, à y baſtir un Monaſtere, où elle a aſſemblé 25. à 30. Religieuſes, & un nombre conſiderable de petites Penſionnaires, tant Sauvages, que François, & à le rebaſtir & le remettre ſur pied, douze ans apres ſon arrivée, tout ayant eſté conſumé par le feu. Elle ſurmonta toutes ces difficultez, & une infinité d'autres, qui ſe trouvent toujours dans l'execution des grands deſſeins, & fournit à toutes ces dépenſes du fond inépuiſable de cette confiance qu'elle avoit en Dieu, animée de la charité qui bruſloit dans ſon cœur pour le ſalut de ces peuples, & appuyée fortement ſur l'ordre qu'elle avoit reçeu de Noſtre Seigneur & de ſa ſainte Mere, [260] de leur baſtir en ce païs une Miſſion. Ces veuës la tenoient dans la paix, qu'elle ne perdit jamais, quelque oppoſition que put faire à ſes deſſeins, le demon; du reſte, ſa maniere d'agir eſtoit accompagnée de vigueur, de ſoin & de vigilance, ſelon la nature des affaires. Son cœur & ſes bras étoiẽt toujours ouverts aux filles, & aux femmes Sauvages, qui vouloient eſtre inſtruites;

She maintained an unvarying gentleness of manner toward all; and those who conversed intimately with her, or who had charge of her spiritual guidance, recognized plainly that this equable temperament, so much admired, was the product of an altogether extraordinary spiritual virtue, and of that [259] intimate union which she enjoyed with him who said of himself: *Mitis sum, et humilis corde*—"I am meek and humble of heart." She was undoubtedly possessed of his spirit, and from that infinite source of blessings of every nature—a source to which she was so near—she drew her high courage and unwavering trust for undertaking so bravely the charge of a Nuns' Mission in Canada,—a thing without precedent at the time. Thence came her strength for resolving to cross such an expanse of ocean, and settle in a barbarous land; to build there a Convent, in which she gathered together from 25 to 30 Nuns, and a considerable number of little Boarding pupils, both Savage and French; and to rebuild and restore it twelve years after her arrival, when it was completely destroyed by fire. She surmounted all these difficulties and countless others, such as are always encountered in the execution of great undertakings,—meeting all such drafts upon her strength by drawing upon the inexhaustible fund of her trust in God, animated by the charity that burned in her heart for these peoples' salvation, and strongly supported by the order that she had received from Our Lord and his blessed Mother [260] to build them a Mission in this country. Considerations of this sort enabled her to retain her peace of mind, nor did she ever lose it, however vehemently the demon might oppose her

ny la petiteſſe du lieu où elles eſtoient logées dans les commencemens, ny leur peu de vivre, ny le manquement de quantité de choſes neceſſaires, n'eſtoient capables d'arreſter ſon zele, & ſes liberalitez, ny d'alterer tant ſoit peu ſa confiance. Elle eſtoit induſtrieuſe, & n'ignoroit rien de ce qu'on peut ſouhaitter en une perſonne de ſon ſexe, pour l'aiguille, ou pour le pinceau, & pour toutes ſortes d'ouvrages; elle n'eſtoit pas meſme ignorante en matiére d'architecture. Elle apprit en peu de temps les deux Langues, qui ont le plus de cours en ce païs, l'Algonquine, & la Huronne, avec tant de ſuccez, qu'elle ſe rendit capable de les enſeigner aux autres, & on peut dire qu'elle eſt morte dans ce ſaint exercice, puiſque ſa derniere maladie la prit, lors qu'elle avoit actuellement [261] pour écolieres, trois Religieuſes nouvellement venuës de France.

Son indiſpoſition commença le ſeiziéme de Janvier, par un débordement extraordinaire de bile, qui l'obligea de ſe mettre au lit juſqu'au dernier d'Avril, qui fut le jour de ſa bienheureuſe mort. Elle fut ſi mal dés le commencement, que du ſentiment des Medecins, on jugea à propos de luy donner ſes derniers Sacremens, n'y ayant pas d'apparence qu'elle deuſt paſſer le neuviéme jour; & depuis ils proteſterent ſouvent, qu'elle ne vivoit que par miracle. Dieu vouloit qu'elle rempliſt la meſure des ſouffrances, qui luy devoient meriter la couronne, qu'elle poſſede maintenant dans le Ciel.

Pendant ces trois mois & demy qu'à duré ſa maladie dans une complication de divers maux, qui luy cauſoient jour & nuit des douleurs tres-cuiſantes, elle fit paroiſtre une conſtance, qui donna un nouveau

plans. Furthermore, her course of action was accompanied by vigor, care, and watchfulness, according to the nature of the matter in hand. Her heart and her arms were ever open to any Savage girls or women desirous of instruction. Neither the cramped space of their first quarters, nor their scanty provisions, nor their lack of many necessaries, could check her zeal and liberality, or cause the least wavering of her trust. She was ingenious, and possessed of every accomplishment to be desired in one of her sex,—whether needlework, painting, or whatever kind of handiwork it might be. She even had some knowledge of architecture. The two Languages most current in this country—Algonquin and Huron—she learned in a short time, with such success as to be enabled to teach them to others; and she may be said to have died in this holy pursuit, as her last illness overtook her while she was actually [261] engaged in teaching three Nuns newly arrived from France.

Her indisposition began on the sixteenth of January, with an extraordinary overflow of bile, which confined her to her bed until the last of April, the day of her blessed death. From the first, she was so ill that, by the advice of the Physicians, it was thought best to give her the last Sacraments, there being no likelihood that she would live nine days; and they afterward often declared it a miracle that she continued alive. It was God's will that she should fill up the measure of suffering that was to win for her the crown which she now possesses in Heaven.

During those three and a half months that her

luſtre à toutes ſes vertus. On fut obligé de luy faire des inciſions profondes, & tres-ſenſibles en deux abſez, qui s'eſtoient formez ſur ſon corps; pendant cette operation, elle parut dans un repos & dans une égalité d'eſprit admirable, [262] ſans ſe permettre la moindre plainte, cõme ſi le raſoir euſt agy ſur un autre corps que le ſien. Elle ſe tenoit devant Dieu, & s'offroit à ſon infinie bonté, en eſprit de victime, toute preſte à ſouffrir encore davantage, juſqu'au jour du Jugement, pour le faire connoiſtre, aimer & glorifier de tous ces peuples: Elle ſe conſideroit comme attachée à la Croix de ſon Sauveur, ſon unique amour, qui l'entretenoit continuellement; elle ſe conjoüiſſoit avec luy de ce bon-heur, *Chriſto*, diſoit-elle, *confixa ſum cruci*, cette reflexion luy cauſoit une joye indicible.

Celles qui l'aſſiſtoient, remarquerent que ſa douceur, ſa patience, ſon humilité, ſa charité, toutes ces belles vertus qu'on avoit toujours admiré, ſembloient neanmoins croiſtre à meſure que croiſſoient ſes douleurs: toutes choſes la portoient à Dieu, mais ſur tout les douleurs & les ſouffrances. Vers les derniers jours de ſa vie elle paroiſſoit comme dans une douce extaſe, la joye ſur le front, la veuë modeſtement baiſſée, ou tournée vers ſon Crucifix qu'elle tenoit en main, elle parloit peu, mais toujours avec une ſuavité raviſſante.

[263] L'empreſſement qu'on témoignoit à demander à Dieu ſa gueriſon luy faiſoit un peu de peine, parce qu'elle s'eſtimoit inutile ſur la terre; un peu avant ſa mort, ſa Superieure luy reprochant avec amitié, qu'elle avoit donné quelque ſujet à ſa maladie,

illness continued,—with such a complication of various ailments as to cause her, day and night, the most exquisite pain,—she showed a fortitude that lent new luster to all her virtues. It was found necessary to make deep and very painful incisions in two abscesses that had formed upon her body. During this operation, she appeared admirably tranquil and calm, [262] not allowing herself the least murmur—as if the knife had been used upon some one else's body. She stood in God's presence, and offered herself to his infinite goodness, like a victim,—wholly prepared to suffer yet more until the day of Judgment, in order to make him known, loved, and glorified by all these peoples. Regarding herself as bound to the Cross of her Savior, the sole object of her love, who held constant communion with her, she rejoiced with him over this happiness, saying: *Christo confixa sum cruci*,—a reflection which gave her unutterable joy.

Her attendants remarked that her gentleness, her patience, her humility, her charity,—all those beautiful virtues that they had always admired,—seemed even to increase with her increasing pain. All things led her to God, but especially pain and suffering. Toward the last days of her life, she appeared to be in a sort of sweet ecstasy; with joy on her countenance, and her eyes modestly lowered or turned upon her Crucifix, which she held in her hand, she spoke but little, yet always in tones of ravishing sweetness.

[263] The eagerness shown in asking God for her recovery was a little displeasing to her, as she counted herself of no use in the world. A short time before her death, when her Superior reproached her

ayant toujours voulu ſuivre la Communauté pour le vivre, quoy que ſouvent il fuſt contraire à la foibleſſe de ſon eſtomac; elle luy découvrit pour lors ce ſecret; que Noſtre Seigneur luy ayant ordonné, à moins, qu'elle ne fuſt malade, de s'accommoder en tout à la Communauté, elle avoit cru, apres avoir communiqué la choſe à ſon Directeur, qu'elle devoit éviter les particularitez; que ſa vie eſtoit de peu d'importance, mais que ſa grande affaire eſtoit d'obeïr à la divine Majeſté. C'eſt pour cette meſme raiſon que quelque degouſt qu'elle euſt pour la vie preſente, & pour ardents que fuſſent ſes deſirs d'aller loüer & aimer Dieu dans le Ciel, ſes Superieurs voulant qu'elle demandât à Dieu la ſanté, elle obeït avec ſimplicité, & avec une parfaite ſoumiſſion, & forma ſa priere preſque en mêmes termes qu'avoit fait autrefois ſaint Martin; Monſeigneur ſi vous jugez que je ſois encore [264] neceſſaire à cette petite Communauté, je ne refuſe point le travail, ny la peine, voſtre ſainte volonté ſoit faite.

Eſtant à l'extremité elle demanda pluſieurs fois toutes les petites Penſionnaires, tant Sauvages, que Françoiſes, elle leur donna ſa benediction avec des tendreſſes incroyables, & les recommanda particulierement à toutes ſes ſœurs, avec grand zele, les aſſeurant qu'elle offroit continuellement à Dieu le peu de bien qu'elle faiſoit, ſes douleurs, ſa vie & ſa mort, pour la converſion, & le ſalut des pauvres Sauvages, afin, dit-elle, que Dieu ſoit connu, aimé, ſervy & glorifié de tous ces peuples. Ce fut dans ces ſentimens que chargée d'années, & de merites, elle quitta la terre, pour aller joüir de Dieu dans le Ciel. Cette

in a friendly way, saying that she had given some cause for her illness by always insisting on following the regular diet of the Community,—ill suited though it often was to her weak stomach,—she then revealed a secret. It was that, Our Lord having ordered her, unless she were ill, to make all her habits conform to the rules of the Community, she had decided, after consulting her Director, that she ought to allow herself no exceptional privileges; that her life was of slight importance, but that her chief end was to obey the divine Majesty. And therefore it was that, notwithstanding her weariness of the present life, and her ardent longings to go to Heaven, there to praise and love God, when her Superiors desired her to ask God for recovery, she obeyed with simplicity and a perfect submission, couching her prayer in nearly the same terms as those used of old by saint Martin: "My Lord, if you deem me still [264] necessary to this little Community, I refuse neither toil nor pain; your holy will be done."

When she was in the last stages of her illness, she asked several times for all the little Boarding pupils, Savage and French alike, and gave them her blessing with incredible tenderness. She commended them especially to all her sisters, with great zeal; and assured them that she was constantly making an offering to God of the few good deeds that she had performed, and of her life and her death, for the conversion and salvation of the poor Savages,—"in order," said she, "that God may be known, loved, served, and glorified by all these peoples." With such feelings was it that, full of years and of merits, she quitted the earth to go and enjoy God in Heaven.

ame ſainte ſe ſepara ſans violence de ſa chere Communauté, parce que Dieu l'appelloit à ſoy; elle n'eut aucun ſentiment de leurs regrets ny de leurs larmes, d'autant qu'elle avoit les yeux arreſtez ſur la volonté de Dieu, qui avoit toujours eſté l'objet de toutes ſes delices, & ſon Paradis en cette vie.

FIN.

That saintly soul parted without violence from her dear Community, because God was calling her to himself; she shared not their regrets or their tears, as her eyes were directed toward the will of God, who had been the source of all her delight, and her Paradise in this life.

END.

NOTES TO VOL. LVI

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 27).—Jean de Lamberville, born at Rouen Dec. 27, 1633, became a Jesuit novice March 3, 1656, at Paris. After one year's study there, he became an instructor at Bourges, Alençon, and Rennes, successively; and completed his studies at Bourges and Rouen. Coming to Canada in 1669, he was at once assigned to the Iroquois mission, where he remained (as superior, after a few years) until 1687, when all the missionaries were compelled to flee from the cantons. During that time, Lamberville was a prominent figure in the complicated relations between the Indians, French, and English, and more than once averted hostilities between them. He was greatly esteemed by the Iroquois, and thoroughly understood their character; he was therefore often employed by the French authorities in negotiations with the savages. After leaving this mission, he acted during several months as chaplain to the French garrisons at Forts Frontenac and Niagara; breaking health compelled him to return to Montreal in February, 1688. In 1691, he was laboring in the mission at Sault St. Louis; in the following year, he returned to France, where he acted as procuror for the Canadian missions during nearly twenty years. His death took place at Paris, Feb. 6, 1714.

2 (p. 51).—"Now accidental or very rare. A single specimen of the trumpeter swan (Cygnus buccinator) taken on Cayuga Lake, is now in the rooms of the Phœnix Sportsmen's Club of Seneca Falls, N. Y."—Rathbun's *Birds of Central New York* (1879), cited by Hawley in *Early Cayuga Hist.*, p. 64, *note*.

3 (p. 71).—François de Crépieul (Crespieul) was born at Arras March 17, 1638. In boyhood a student in the Jesuit college there, and afterward in that at Douai, he entered the novitiate of the order at Tournay, Oct. 29, 1658. His studies were continued at Lille and Douai, and he acted as instructor at Lille and Cambrai; in 1670, he came to Canada. During the following year, he taught rhetoric, and completed his own course of theology, at the Quebec college. In October, 1671, he began his missionary labors in the Tadoussac region—labors which occupied the rest of his life. During twenty-eight years, he preached to and instructed the Montagnais and Algon-

kin tribes of Eastern Canada — from Tadoussac far down the north shore of the St. Lawrence, and along its tributaries; throughout the Saguenay valley, and around Lake St. John; and even on the Nikaubau River. In 1696 or 1697, he was appointed vicar apostolic for the Montagnais. That mission was probably discontinued in 1699. Crépieul then returned to Quebec, where in 1700 he is mentioned as "prefect of classes;" he died there in 1702. We shall present in this series some of his missionary journals, and parts of a valuable MS. written by him, containing remarks upon the Montagnais mission, advice to the missionaries who may succeed him, and other interesting matter.— See Rochemonteix's account of this devoted and successful missionary (*Jésuites*, t. iii., pp. 415–431).

4 (p. 91).— Reference is here made to the map of the upper lake region which appeared in the *Relation* of 1670–71; we give a reduced facsimile of it in our vol. lv., at p. 94. The map is repeated in the Lenox copy of the *Relation* of 1671–72, but does not appear in the Harvard copy.

5 (p. 115).— These islands lie at the entrance to Green Bay, at the end of the long, narrow peninsula which lies between the bay and Lake Michigan. They are five in number, the largest being now known as Washington Island. The strait which separates them from the peninsula was, from its turbulent and dangerous character, early named "Porte des Morts," and is now locally called "Death's Door."

6 (p. 123).— Cf. Allouez's description of this fishing weir, vol. liv., p. 217, and see *note* 8 of that volume.

7 (p. 123).— The "citrons" here mentioned are the fruit of the May apple *(Podophyllum peltatum)*. Cf. vol. xiii., *note* 3.

8 (p. 125).— The mission thus founded by Allouez has recently been commemorated in a manner that is highly gratifying to all historical students. On Sept. 6, 1899, in connection with an historical convention held at Green Bay and De Pere under the auspices of the State Historical Society of Wisconsin, was unveiled a monument intended to mark the location of the mission, as one of Wisconsin's notable historical sites. On a pedestal of native limestone blocks is placed a large granite boulder, obtained in the vicinity, to which is bolted a bronze tablet, 2 x 3 feet in size; this tablet bears the following inscription:

"Near this spot | stood the chapel of St. Francis Xavier | built in the winter of 1671–72 by | Father Claude Allouez, S.J. | as the centre of his work | in Christianising the Indians | of Wisconsin. | This Memorial Tablet | was erected by the citizens of De Pere | and unveiled by the | State Historical Society of Wisconsin | September 6, 1899."

The monument is erected at De Pere, on the river bank, near the east end of the wagon bridge; it stands upon ground owned by the city, and open to the street. It is about three rods lower down than the actual site of the mission-house, which was probably a short distance up the slope. An engraving of the monument appears in the present volume, as its frontispiece.

Upon the occasion above referred to, the monument, after its unveiling, was accepted from the citizens' committee, in trust for the State, by Reuben G. Thwaites, secretary of the State Historical Society. In this connection, he exhibited the famous silver ostensorium given to St. Francis Xavier mission in 1686 by Nicholas Perrot, then commandant for the French in the West, and related its history. A picture of this notable relic will appear in a subsequent volume of our series. Another interesting feature of the unveiling exercises was a paper on "Early Jesuit Missions in the Fox River Valley," by Bishop S. G. Messmer, of Green Bay; this, with the other addresses, will appear in the forthcoming *Proceedings* of the State Historical Society.

We may here add, in reference to Allouez, that he was appointed by Laval (July 21, 1663) as grand vicar for "all the countries situated toward the North and West." The document conferring these powers upon him, bearing above date, is conserved in the archiepiscopal archives at Quebec; its press-mark is A., p. 166.

9 (p. 149).—This French gentleman was Paul Denis, sieur de St. Simon; he was one of the younger sons of Simon Denis (vol. xxxvi., *note* 50). Paul was born in France (June 8, 1638, according to Sulte; but Tanguay says, in 1649). In 1678, he married Marie Madeleine Depeiras, by whom he had thirteen children. His death took place in October, 1731. Tanguay says that he was grand provost of the marshalsea of Quebec; the census of 1681 mentions him as lieutenant therein.

Regarding Albanel, see vol. xxxiv., *note* 8.

10 (p. 155).—The lakes here mentioned are identified in vol. xxxi., *note* 10.

11 (p. 157).—Concerning this tribe, see vol. xiv., *note* 13.

12 (p. 169).—*Miskoutenagasit:* this name is given, on some old maps, to a river north of the Rupert, also flowing into Hudson Bay; the East Main (vol. xliv., *note* 20) or Slade River. Its length is about 400 miles.

13 (p. 171).—D'Anville's map of 1755 gives, along the watershed between the Hudson Bay and Lake St. John river-systems, the legend "Patchitaskau ou Hauteur des terres." The Senex map of 1710 seems to have followed Albanel's description as here given,

apparently applying the name of Palistakau to a definite locality north of Lake Nikaubau; that map is, accordingly, more accurate—agreeing not only with Albanel, but with the results of recent explorations.—See the excellent map of this region issued (1896) by the Geological Survey of Canada, "Map of Labrador Peninsula, S. W. sheet."

The altitude of this point on the watershed is given on that map as 1,360 feet; it lies a little higher than Nikaubau Lake (vol. xlvi., p. 275, and *note* 19).

14 (p. 179).—Lake Mistassini lies on the west side of the watershed above-named, near its summit; it is the source of Rupert River. Until recently, it was supposed that but one lake was included under this name; and little was known of its extent, save from vague reports made by the Indians. The explorations of the Geological Survey (1884–85) have shown that there are two lakes—long, narrow bodies of water lying parallel to each other. Great Mistassini is about 100 miles long, and (average) 12 miles wide; Little Mistassini is 50 miles long, and 1 to 8 miles wide. An arm of this lake was, on several early maps, named Lake Albanel.

15 (p. 203).—Senex's map of 1710 shows, in the western part of James Bay, "Agameske or White Bear" Island; other maps style it Bristol, Viner's, and Bear Island, respectively. It is now known as Agoomska.

16 (p. 241).—Jean de Bernières-Louvigny (vol. xvi., *note* 6) composed various religious works, of a mystical cast. One of these was published (Paris, 1659), *Le Chrestien interievr . . . . par vn Solitaire*. This was exceedingly popular, twelve editions being published within eleven years. It was reprinted as late as 1856.

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